The Anti-Slavery Bugle.

BENJAMIN S. JONES, EDITOR. "NO UNION WITH SLAVEHOLDERS." ANN PEARSON, PUBLISHING AGENT.

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The Anti-Slavery Bugle.

SLAVERY AND ANTI-SLAVERY IN THE UNITED STATES.

A LECTURE

Before the Marlboro, Ohio, Literary Association March 1st, 1859.

BY DR. A. BROOKE.

Although the subject selected for the exercise of this evening may, to many, seem hackneyed and thread bare, the importance of the influence which it exerts, world-wide, upon human affairs may be urged as sufficient reason for its persistive investigation. No event, since the advent of Jesus Christ, has transpired to produce so profound an impression upon society, as the banding together of a few obscure individuals twenty-eight years since, with a resolute and persevering determination to overthrow the system of chattel slavery in the United States of America. The policy which they adopted in the outset, and from which they have never deviated, has been to apply to the measures of all organizations, both political and ecclesiastical, and to the conduct of individuals, *as tests*, the doctrines of the Declaration of Independence, and of the New Testament. Whatever they have found in contravention of the principles taught in these, they have been bold in denouncing as Anti-Republican, and Anti-Christian, whether embodied in Constitutions, in the Platforms of parties, with their method of carrying them out, or promulgated by Synods, Presbyteries, General Assemblies, Yearly Meetings, Annual and General Conferences, or practiced in social usage. Their movement, in fact, gives to christianity a practical existence, instead of leaving it to be professed as a mere theory. Although their names have been cast out as evil, and have become as a byword and hissing to the nation, the consequence of their faithfulness to truth are to be seen variously, in the disruption of parties, and sects, until the attention of the whole civilized world has been attracted to the ever thickening contest between truth and error, of which the United States have been the principal arena. Even the superficial observer is becoming aware that never again can there be either peace or truce, between the contestants, until the freedom of all, irrespective of condition, or color, shall be achieved. And it is equally apparent that neutrality of position however desirable to the timid, is impossible, and that the influence of every individual is of necessity felt upon one side or the other in the conflict. A question of such moment, involving not only the welfare of society, but the eternal salvation of each member thereof, cannot be investigated with too much of care and solemnity. Your serious attention is invited then to a brief presentation of facts in connection with slavery in the United States, and the character of the measures necessary for its overthrow.

The census of 1850 furnishes us with the only reliable data from which to compute the relative proportion of slaves and slave-claimants in the country at the present moment. The enumeration of our population at that period gave the number of Slaves as 3,204,313, held as property by 347,525 persons, which afforded an average of nine slaves and a fraction, to each individual assuming ownership in human beings. Observing the ratio of increase in the slave population, during several preceding decennial periods, we find that it is probably below the truth to estimate that there are now 4,000,000 slaves under the jurisdiction of this government. Is the appalling fact sufficiently appreciated by all, that a people, numbering more by one fourth than this whole nation when it threw off its allegiance to the crown of Great Britain, is to be found upon our soil, divested of every personal right, and claimed, and held as property?

When we remember the hardship, the degradation, and the suffering endured by the slave, and the love of liberty which lives eternal in the human breast, it is impossible for us to suppose these millions are held in bondage by the unassisted power of the few who monopolise their earnings. It is obvious that one man could not continue two, much less ten, the probable present average, of slaves in his possession, without aid from others. With no one to inform him of the course in flight the fugitive had taken, nor to assist directly or indirectly in his recapture, the tyrant could never succeed in keeping one victim enthralled for any considerable period of time. In ascertaining the power by which they are held, we are compelled to look beyond that class which claims a property right in them. The force most apparent is the municipal law of the individual state in which they reside. The condition of slavery is so unnatural; and so provocative of violent revolt, by which society in general is menaced, the non-slave claimant being endangered in life and property equally with him who holds the guilty relation, that both classes naturally make common cause in holding the slave in subjection. This condition of political society, was more readily initiated by the circumstance that in the beginning, the enslaved, and the enslaver, were of entirely different races. By intermixture of blood that distinction is rapidly passing away, but the institutions which it has assisted to mould are uninfluenced by the fact. We find therefore in the states where slavery exists that all of the unenslaved are bound by authority of law to keep the slaves in subjection. The free colored race are a partial exception to this. In property they are equally bound with the whites, but personally they are not subject to the militia laws, since their supposed sympathy with their own race, renders them too much the object of suspicion to be entrusted with arms.

But as was early foreseen, the power concentrated in the separate State institutions, is not sufficient to secure the master in his guilty position. In 1850 South Carolina contained 101,461 more slaves than free persons, and against 274,563 whites she had 393,944 colored, making an excess of the latter class of 114,381. Mississippi at the same time had a slave population exceeding the free by 14,160. There is reason to believe that the disproportion between these classes has largely increased since the last census. Louisiana had only 10,682 more free whites than slaves, and classing the colored population, slave and free together, they outnumbered the whites by 7,760. Taking the seven contiguous States of North and South Carolina, Georgia, Alabama, Mississippi, Louisiana, and Florida, on the Atlantic coast, together, in 1850 they contained 2,435,024 free white persons, to 1,991,995 slaves, with 60,943 free colored persons. Thus we see they had but 443,039 more free persons than slaves, and only 321,148 more whites, than slaves and free colored persons together. So oppressed are the nominally free colored persons by unequal legislation, in considering this question they may properly be classed with the slaves. With so small a preponderance of the white race, and this constantly decreasing, it were manifestly impossible long to continue the system of slavery, without external assistance of some sort, in a power operating from without the bounds of the slave owning sovereignties.

By a sagacity in the accomplishment of their evil purposes which has ever distinguished them, the slave owners succeeded in concentrating the whole pecuniary, physical and moral power of this confederacy, in their support, against any effort of their victims to obtain their freedom, either by flight or resistance. It matters not that the arrangements agreed to by the Northern delegates who assisted to frame the Federal Constitution, may have been adopted by them in view of a different purpose. The fact as herein stated exists, as a consequence of the terms of that compact, and this no person can successfully dispute. Whatever other objects may have been sought by any of the parties, in the conditions of the bargains they made, it is certain that it also provided for the employment of the whole power of the whole people, to keep the slaves in their chains, so long as the oppressor demands it, and the agreement should be faithfully kept by them who entered into it, and all of their successors.

It may be urged, in opposition to the idea that this was a result intentionally sought, that the number of slaves, compared with the free population, at the time the constitution was framed, was not sufficient to be likely to force the subject upon the attention of those about to create national institutions, and compel them to provide for the contingency which has since occurred. Let us see how the facts in the case will appear. At the first census, under the Constitution, in 1790, three years after its adoption, the slaves numbered 694,280, in a population of 3,929,328, being more than one sixth of the whole. How they were distributed throughout the general population there are no data to exhibit previously to the census of 1820 only thirty-three years after the adoption of the Constitution. At that time South Carolina had an excess of slave population above the free of 18,565. Mississippi had an excess of only 10,000 free persons above the slaves. Georgia had but an excess of 90,630 of white population. North Carolina had a white population of 414,564 to colored 224,433, an excess of only 190,131. Virginia had a colored population of 462,042, being nearly half a million. In this connection it must be borne in mind that a rapid increase of the slave population, through means of the African Slave trade, in addition to their *natural* increase, was anticipated by South Carolina, and Georgia, which States refused to come into the confederacy without a constitutional guarantee of that trade for twenty years. Again, besides the menacing condition of affairs produced by this great and rapidly enlarging servile population, there were historical facts scattered through the records of the past, in Greece, and Rome, and even on our own continent, likely to be held in vivid remembrance by those interested, to augment the feelings of insecurity from its existence, and to sharpen the anxiety of the astute politicians who were shaping natural institutions, to provide every possible safeguard. In ancient annals are registered the deeds of Drimacos, of Eunus, of Spartacus, and their followers, sending down from the centuries long past, a warning against the probable consequence of such oppression. And in 1741 when the city of New York contained but 8,000 inhabitants, about one sixth of whom were slaves, a panic originated through fear of a servile insurrection, of which there was no reasonable ground of apprehension, except in that conscience which is said to make cowards of us all. With no evidence, or with very slight testimony indeed, of an insurrectionary tendency upon the part of the slaves, during the prevalence of the alarm, 13 poor victims were burned at the stake, 18 were hanged, and 71 transported beyond the bounds of the colony.

During the war of the American Revolution, large numbers of slaves had been liberated by the British armies. The love of liberty for themselves engendered by that contest, and the testimony to the natural rights of all men so general in the political writings of that day, had imbued the minds of many of the masters with sentiments favorable to emancipation, and as a consequence slaves frequently were granted their liberty. All circumstances seemed to combine to render it probable they might at some time, attempt to claim the enjoyment of their natural rights, and to secure the ability to do it by the same instrumentalities their oppressors had found successful in their contest with the mother country. Thus we perceive that a motive of the strongest character existed, for the master to seek protection for himself in a power outside of the slave owning territory; for the present free, were then only nominally slave states, from which all foresaw the curse so far as it depended upon the presence of the slave upon their soil, must soon be removed.

We may now examine the method that has so fatally succeeded, which was resorted to in providing for the perpetual bondage of this unhappy people. In the fourth section of the fourth article of the Federal Constitution it is provided that the United States shall protect each of the States against invasion; "and on application of the Legislature, or of the Executive when the Legislature cannot be convened, against domestic violence." In this quiet and apparently innocent arrangement the slave owners obtained the tremendous power by which four millions of helpless souls are held in lifelong bondage. Whilst the people of this mighty nation shall continue loyal in spirit, and in act, to that stipulation, and those claiming property in their fellow beings demand the fulfilment of the bond, it is not too much to aver that no power exists upon earth, competent to liberate them. Twenty millions, possessed of the physical courage, the skill in the use of arms, the wealth, intelligence, general characteristics, and advantages of position of the citizens of this confederacy, united, will prove invincible against the efforts in arms of four millions of slaves, with the combined power of all the nations of the earth to back them. And this state of the case is perfectly understood by the more intelligent of the bondmen, and prevents their attempts to secure liberty in that manner. It is equally well understood by the statesmen who control the international policy of all other civilized governments. Since the emancipation of the West Indian slaves, the influence of Great Britain has been given wherever practicable in favor of the abolition of chattle slavery in other lands. Her diplomacy has been employed to promote this object, with Spain, and Brazil, with greater or less prospect of success. But when have her ambassadors at Washington been heard even to whisper, in advocacy of the right to freedom of the slaves upon our soil? It is true she has recently recalled her minister to this country, Lord Napier, because of his open sympathy with the Slavery propagandists. But no suggestion, no proposition of a peaceful character, nor menace of a contrary one, has ever been heard in behalf of the oppressed of our land. Why this difference? Is it not manifestly because by all enlightened minds it is perceived the government of the United States is a conspiracy of the white men of the North, as well as of the South, of the West, as well as of the East, against the liberties of the colored race, and is too powerful to afford any successful interference? That through its provisions the moral power of the nation, equally, with its physical and pecuniary, is pledged for the perpetuation of Slavery? The facts recited, with others which but for the sake of brevity might be given, lead irresistibly to the conclusion that chattel slavery has a lease for its continuance, and will be certain to exist, as long as the government possesses its present form, and the people are all loyal to it in its letter and spirit. The published debates of the convention which devised the form of our government, prove indubitably, that the members of it from all sections, understood perfectly that it was an agreement to protect the slaveowners of the South against insurrections of their slaves planned for the achievment of their liberty, as well as against all foreign invasions projected for the same object. And historical facts exist to prove that the power thus delegated, has been employed in at least one instance to reduce insurgent slaves, and compel their return to obedience to their assumed owners, in the memorable insurrection in Southampton, Virginia, in 1831. The various wars waged against the exiles in Florida, who were not in armed insurrection till attacked, are also instances in point. Nor does any intelligent, and at the same time honest person, deny that such must necessarily be the action of the general government, in every like future contingency to the one which occurred in Virginia, unless officials become deliberately foresworn, and the unequivocal intention and meaning of the constitution deliberately violated.

The Constitutional provision for the rendition of fugitive slaves and the laws made under it are too well understood to require recital here to prove the whole confederacy is pledged against the escape of the fugitive.

It is taken for granted that it will be unnecessary to offer testimony of the guilt and crime of slaveholding, to this community, and having thus demonstrated through what instrumentalities the power which holds the slave in bondage has been accumulated, and where it now resides, the important question arises, who are personally responsible for this crime? If the parties to this government, those whose co-operation and support create and sustain it, may be discovered, it will be easy to designate those by whose consent and assistance only, it is, the perpetration of this indescribable iniquity is rendered possible. Allow this to be made entirely clear by illustration. Suppose ten individuals to conspire together to murder Senator Seward. They bind themselves by an agreement, solemnized by an oath, that while the tenth man is striking the fatal dagger to his heart, the other nine shall surround him with assurances they are prepared and determined to shoot him down, upon his offer of the slightest resistance. When the deed shall have been accomplished, who will have actually incurred the guilt and responsibility?—He only who struck the blow? Will not the other nine share equally with him, and morally as well as legally be accountable for the consequences?—Suppose one hundred persons from Marlboro to emigrate to an island in a distant ocean, unclaimed by any civilized power. They agree to be governed by the will of the majority, and to meet the exigencies of an anticipated increase of population in future, they arrange for the election of Representatives to express that will, an Executive to enforce it, and a Judiciary to decide upon the meaning of the verbal expression of it, the Representatives have given. After they have become domiciled, they discover upon a portion of the island certain savages, whom a few of the number desire to seize upon and use as chattel slaves. The representatives of sixty of the colonists vote to employ the general power to effect this purpose, and to secure those who seek benefit from their enslavement against all resistance on the part of the victims, whilst the representatives of forty vote against it. The crime is consummated by the force of the whole community, and the forty who vote against it continue their allegiance to, and support of the original agreement, notwithstanding their protest by vote. Are they the less guilty in the sight of God and all good men, than are the sixty? Or than they would have been, had they consented by their votes in the beginning? And in a moral point of view how do the responsibilities of the citizens of the United States, who, whatever may be the motive or intention which guides him, consents to and cooperates with the government which enslaves four millions of chattels, differ from those of the minority of forty, in the supposed case?—By those who have true conceptions of moral obligation but one answer can be given to these questions. For a two fold reason this matter of individual responsibility in reference to the existence of slavery is a most important consideration.—First, because of the primary duty of each individual to separate himself from all commission of, or complicity with, the perpetration of sin; and secondly, because through a comprehension of our actual relations with it, only is it possible to devise that kind of anti-slavery action which affords any hope of breaking the shackles of the oppressed.—And this last duty, so well expressed in the golden rule, is as imperative as the first.

The position assumed thus far may emphatically be stated afresh:

1st, The Constitution of the United States has been so arranged as to pledge the whole power of the nation to the support and perpetuation of slavery, so long as slave owners choose to continue in that position.

2d, The nation has grown so powerful that no force exists within, or without it, competent to abolish slavery, whilst the states continue in confederacy, and the people all remain loyal to that instrument.

3d, No party can be organised to operate constitutionally within the government against slavery, but all parties must uphold it, whatever may be the individual wishes of their members. *In other words there is no remedy but in revolution.*

4th, Every individual who co-operates with the government by holding office, or voting for others to do it, is of necessity a *slaveholder*, and responsible before God for all the sin which that relation involves. Do not fail to observe how slight the distinction which exists between slave owning and slave holding—in a moral point of view.

It is necessary at this point to examine some of the arguments by which well intentioned persons often delude themselves into the belief they can labor for the overthrow of slavery by acting with the Government. It is said by some who admit the constitution is proslavery, in intent, and influence at present, that it contains a provision for its own amendment; and the shortest way to reach the abolition of slavery, is to act politically to effect a change in it. It is true there is such provision, but so arranged by the foresight and management of the slave owning interest, that upon the question of slavery it might as well have been pronounced unalterable. Article 5th declares "The Congress, whenever two thirds of both houses shall deem it necessary, shall propose amendments to this constitution; or, on the application of two thirds of the Legislatures of the several States, shall call a convention for proposing amendments, which in either case shall be valid to all intents and purposes, as part of this constitution, when ratified by the legislatures of three fourths of the several States, or by conventions in three fourths thereof, as one or the other mode of ratification may be proposed by congress." No argument is necessary to show to any intelligent person, that thus has been closed the door of entrance to hope in the minds of the most sanguine of the possibility of amending it in that direction. Another view of the case, taken by a few is, that the constitution is an anti-slavery instrument in word and meaning. A portion of these consistently with the idea, support for office men professing the same belief in regard to it with themselves, but the larger number proclaim their own hypocrisy, by voting with parties and for persons, who maintain its pro-slavery character and that it should be administered as such. On these, of course, argument would be wasted. The objection to the idea honestly entertained is, that it is at variance with all probability, with all historical facts and with common sense. The Constitution being a bargain, a compact between different parties, is not subject to the same rules of interpretation with an ordinary legal enactment. The proslavery participants in organising it in 1789, and in administering it ever since, had, and have, the same right to insist upon their construction of it being carried out, as had, and have, those of anti-slavery feeling. And further—that the English language in which it was written was sufficiently explicit in the meaning of its words to permit a contract to be so expressed as to render impossible a misunderstanding of its meaning on a given subject, no well informed person may deny. For instance, had the words "no slavery nor involuntary servitude except for the commission of crime shall ever be permitted under the jurisdiction of this government," been inserted in the constitution, no two opinions as to its anti-slavery character could have been entertained. Out of this self evident proposition there spring two equally self-evident conclusions, First those who agreed to the form of our Government and expressed in language the contract, did not intend to prohibit slavery, and secondly and much more important for us to remember, no man possesses a moral right to connect himself with a government, the written constitution of which is so loosely recorded as to permit, if it did not intend such construction to be given, and use to be made, as has been so universally adopted and so wickedly employed, as that uniting this confederacy. Will it be asked what is our duty in the premises? The answer comes to us through inspiration. First "cease to do evil". You cannot until then "learn to do well". Your earliest effort in the right must be to withdraw the support you give individually, to the slaveholding power. Then look around you for the means while you can innocently, yea righteously, employ to overthrow the system. The answer also comes to us from that most lucid exposition of human rights and human duties, the Declaration of Independence. "We hold those truths to be self-evident, that all men are created equal, and endowed with certain inalienable rights; that to secure these rights governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute a new government.—It is their *right* it is their *duty*, to throw off such government, provide new guards for their future security". If *authority* be needed, to convince you of what is not only your right, but your duty to do, here it is in form, and from a source, you will scarcely undertake to dispute. Give your influence then, at once, and in every possible way, to take the state in which you reside, out of this diabolical confederacy. Do not be deceived by the delusive thought, so often ignorantly advanced, that to cease to vote under the government is to throw away your whole political power, and condemn you to occupy the seat of the do nothing.—The widest forecast, the most comprehensive statesmanship, resides with those who have not only planned, but are in the process of achieving a revolution, their first step having been the withdrawal of their own allegiance to the government. Two States, Wisconsin and Vermont, have in point of fact dissolved the Union, by defiance of, and resistance to the Fugitive Slave Law, though inconsistently, and mischievously, they still continue a connection which assists to supply the physical and pecuniary power, which must be used in the attempt to coerce them into submission, if the slave power which *is* the government, should ever muster the courage to employ it for that purpose. Other states are preparing to follow the example.

Whilst hypocritically pretending to "establish justice, ensure domestic tranquility, and promote the general welfare," the confederacy is a gigantic conspiracy against the rights of man, which provides the means to strip every seventh person in the nation of all liberty, the enjoyment of all personal rights, and insures whilst it may continue, that all the outrages may perpetuated.

And what does the Union give you in return for thus perilling your souls, by complicity and agreement, and co operation, in this astounding wickedness? What benefit does the national government confer upon you as citizens of Ohio? Leaving out of sight the fact that it hunts down the fugitive slave, and inflicts upon you a penalty in person, and property, for the performance of a simple Christian duty, whilst utterly refusing to protect the citizen of a free State when he goes South—omitting reference to all maladministration of it by the different parties, who under the rule of the slave oligarchy, have had possession of it; and to the inroads it has made upon your own personal liberties, what can it do to benefit you when administered strictly in accordance with the constitution? The object of a popular government, is to protect person and property: to secure the weak against the evilly disposed strong, and the simple against the cunning.—This, your state institutions are amply competent to secure, as far as it is possible to accomplish it, by political means, and *from these only* do you derive any such protection at present.

But it may be said this withdrawal from the Union to avoid complicity with the sin of slavery is merely a selfish consideration which leaves the slave hopelessly in his chains. Not so however. It is the very policy and the only, which is sure peacefully to break his bonds. Let Ohio, alone, withdraw from the Union, rather than be guilty of upholding slavery, and let her spread the ægis of her sovereignty over every person who may be found upon her soil, and one year will scarcely elapse before Kentucky, and other States, will have taken steps initiatory to emancipation.

They dare not try to hold slaves without the assistance of the free states.

The millions of nonslaveowners, in the slave states, are involved in the same danger from insurrections as though they held slaves, and they have the power in their hands to compel emancipation which they would not be slow to exercise under sufficient inducement. History is again our teacher upon this point. When in 1831, a partially insane black, known in the annals of the times as Nat Turner, influenced a few ignorant and unprepared negroes to unite with him in the attempt to achieve their liberties, although perhaps less than one hundred in number, and unarmed, except with rude instruments of agriculture, they succeeded in producing a panic sufficient to paralyze the energies of the whole state of Virginia. Without any well defined plan, or organization, or any attempt to excite a general insurrection, they kept the field long enough to massacre 62 whites, and to spread terror and dismay through the whole slave region. Virginia with her population of nearly three fourths of a million whites, found herself incompetent to check the ravages of the insurgents. Each man, whatever his personal courage, was aware a deadly foe breathed in his immediate vicinity, ready at any favorable moment to strike the fatal blow in his own household. It therefore became necessary in subduing them to march the troops of the United States, then stationed at Fortress Monroe, to the scene of action, and to exhibit to the world the spectacle of the hired soldiery of this professedly free government, employed in the butchery of men struggling for their liberties, or in compelling them to return to the servitude from which they were striving to emerge! But the important teachings of the event were in what succeeded. So profound was the alarm excited by this feeble and ill conceived rising, the next year the Legislature of Virginia became engaged in an earnest discussion of the steps proper to be taken to prevent like calamities in future, and the party of emancipation was defeated by a very meagre majority! Who can compute the amount of influence in accomplishing this defeat the proslavery party obtained, by referring to this pledge of the power of the whole Union in their aid, in such emergencies, and to the fact that it had just been successfully employed? And who can fail to perceive in this, and similar facts, the evidence that the responsibility for the continuance of slavery, the guilt and the crime, rests upon the whole of those who support the government? Or who can doubt that each one will be held responsible for the whole of the sin, which cannot be divided in shares according to numbers involed?

Those who have aspirations for universal liberty who feel that the present condition of American Society is so degrading, so sinful, so prolific in suffering and in wickedness, as to devolve upon every one the duty of laboring for its regeneration may well pause and consider carefully all phases of this question in this important crisis. It is obviously impossible for our social arrangements to be continued much longer unchanged. Either peaceful measures must be devised to bring about the emancipation of the slaves, or their liberties will be achieved through a bloody contest, such as the world perhaps has never witnessed. Even now the air is filled with omens of the coming strife, which the thoughtful may not permit to pass unheeded. The bloody scenes which have transpired in Kansas are but the prelude, the few faint drops which presage the coming deluge. Already has the anti-slavery host forsaken its position of defense and assumed the aggressive. Old John Brown of Ossawottamie, mistaken though he may be in the philosophy which guides him, but glorious in the stern, faithful and courageous devotion with which he perils his life for what he esteems the right, has stricken the first blow by Anglo Saxon arm upon the slave soil. The daring acts of marching upon Missouri, and forcibly liberating a number of slaves has touched a sympathetic chord in the heart of every chivalrous lover of freedom in America. It has thrilled alike the slave in his thraldom—gilding with new lustre the star of hope which lures him onward towards a deadly struggle for freedom,—and the more enlightened lover of liberty who feels that its blessings must be won for all others before he can enjoy his own. It is idle, it is criminally neglectful of the errors of the past, and the portents of the present, to imagine the friends of freedom will any longer be satisfied in occupying a merely defensive position. With [illegible] the existing order of things ready made to their hands, ardent and impulsive spirits already "may be found, and their numbers must continually increase by agitation, who will glory in emulating on the fields of the South, the heroism and chivalry of Lafayette, of Kosciusko, and others in the last century. The work is more than half accomplished for them. With one party having everything to lose, and the other everything to gain, they will need only to marshal, and arm and discipline them, to lead their forces to certain victory as soon as they can entertain reasonable hope of assistance from the Free States. The hopes of the insurgents excited by a knowledge that the sympathies of large numbers at the North are with them, with white intelligence to guide, and companionship to encourage them, the next Southampton insurrection may chance to prove more formidable than its predecessor, and lead to consequences beyond the power of human ken to predict. Calculating New England is the first to perceive that we have arrived at the beginning of the end. The agitators within her borders grow bolder in utterance as the popular mind advances to a higher anti-slavery position. All America must soon be able to perceive the opportunity is rapidly passing away to do peacefully, that which cannot be done so successfully, or so well, by any other method. For the people of a few of the free States now to withdraw them from the confederacy, and rely for their government upon their state sovereignties, until new compacts could be formed and new Unions be cemented, would be almost to ensure a peaceful settlement of the question. No power in existence dare attempt to coerce Ohio into the support of slavery, by a return to the confederacy, if with a noble regard for the human rights, and a dignity befitting the character which her citizens ought to and might sustain; she should, upon the principle of refusing any longer to sustain slavery, withdraw herself from this partnership of States. Of this, however, the popular indications are not at present auspicious, if we may take for their index the legislative action. Both parties unite in professing fealty to the constitution, and the slave holding and slave catching laws made in accordance with it.—They allege as a reason for their action a hypocritical reverence for the compact of Union which they well know, is not and never has been fulfilled in many of its provisions, by the parties to it, who demand their support of slavery, and that therefore it has neither moral nor political efficacy in binding us. But they are really influenced by the hope of sharing in the power, and the hundred millions of dollars of annual patronage, it dispenses to corrupt all its recipients. The leading men of both parties are by such means united in keeping the people in their present wicked and degrading position. If they shall succeed in keeping Ohio bound to do the slave owners bidding until too late to effect peaceful emancipation, wo to the deceiving leaders! and wo to the deluded people!

Another form of anti-slavery effort, soliciting your adoption, is the attempt to make slave holding, as distinguished from slaveowning, a disciplinary offence in all the churches. The suggestion may be thought premature where so many of the churches in the free states are not prepared to discipline their members for the latter sin. It is little wonder that so small progress has been made ecclesiastically, in cleansing the neighbors eye, by those who have so huge a beam in their own. Who shall say how much more guilty the slave owner who is tempted by political power, and pecuniary profit to commit the crime, may be held by the great judge, than they who without such temptation give the power into his hands to do it. Here is an important field for the teachers of religion to occupy. And one they cannot with safety neglect, unless prepared to disprove that those who agree to and abet the commision of crime, are less guilty than those who perform the overt act. It is a field too, entirely vacant, except by the single denomination of the Covenanters, whose fidelity to truth merits that they should ever be held in most respectful remembrance.

In taking leave of this subject, indulge me in a word of endeavor to forestall misconception and therefore misrepresentation of my sentiments as an individual. The facts recited are patent to every one who will exercise due industry in investigating them. The inferences which I draw therefrom, appear to me to be logical, and irresistible. But the prediction that we are upon the eve of a bloody slave insurrection, which will inevitably draw to its aid the liberty loving among the free men of the North, based upon these facts, is unaccompanied by either approval or reprehension, of the morality or the desirableness of such an event. On this point I have my private opinions, but as my object is merely to make manifest the probability of the occurrence, and the only means by which it may be prevented, it has not been necessary to express them.

SLAVE-PENS OF NEW ORLEANS.

To the Editor of The National Anti-Slavery Standard:

"Walk in, walk in, sir; this way, sir; wish to buy any negroes to-day, sir?" said a hard red-faced youth of about 21, as we turned our heads toward a door, over which hung a sign, in black letters:

"NEGROES FOR SALE, BY LOTS OR SINGLY, TO SUIT PURCHASERS."

Of course we walked in; that was what we came there for—to see with our own eyes a slave-pen in New Orleans. But this was not a pen—it was a good house. We entered a hall, and there, on a settee or sofa, sat eight or ten women in calico dresses, white collars and white aprons. They half rose as we entered, but, finding we were making for the inner door under the direction of our attendant, they dropped back into their places and assumed their former composed air. Now we were ushered into what had once been double parlors in a comfortable house. Here were some fifty of the dark browed children of oppression, who had been assembled and drilled for the market. They were mostly men and women of the better class, such as are in demand for the house and the shop—comfortably and cleanly, some of them well dressed.—The girls, like the women in the hall, all had white aprons and bright looking calico or delaine dresses and good shoes and stockings, and most of them had rings in their ears—some beads around their necks and rings on their fingers.

There were a few children—little boys and girls of ten or twelve. All were ranged in rows around the walls, or standing, like classes of school-boys, in the middle of the room, for inspection. From the appearance I judgd them to be a "choice lot."

"Wish to buy a hand, sir?" asked the owner, addressing my brother, while one of the girls sprung up and handed me a chair.

"Have you a good carpenter in your lot?" was the answer.

"We have, sir, one of the first class. George, step up here."

George came forward and made a low bow to the supposed purchaser, and the following colloquy ensued:

"How old are you, George?"

"Twenty-six, sir."

"Where were you born and raised?"

"In Virginia, sir."

"How long have you worked at your trade?"

"Six years, sir."

"Are you healthy and strong?"

"I believe so, sir."

"What do you ask for him?" said the questioner, turning to the seller,

"That hand is worth twenty-six hundred, any man's money, sir; one of the best bargains in the city; he is a first-rate workman—can't be beat."

"But you are high," answered my brother, at the same time letting a sigh escape him, as if he were oppressed for air.

"No, sir, no, sir; hands are very dear this spring. Why, sir, field hands are worth eighteen hundred and two thousand, and this is a choice bargain, sir; I assure you, sir, you can't do better."

All this time George stood face to face with those who seemed to be chaffering for his soul and body, with drooping hands and an expression glancing from his eye, as if he read in the voice and tone of the questioner a something that mocked his hope.

"Will you take him, sir?"

"I think you are too high. I will look further."

"Oh, of course, sir; but you can't find a better piece of flesh in the city."

We turned to go. In a corner sat a young girl, straight, slender and fragile, with skin quite as white as some of the tanned complexions of the middle States—not that tawny white that so often marks the mixed races, but a clear brunette, with the rich blood flashing through the transparent skin and making her cheeks glow. Her hair was brown and soft, and curled at the ends. It was short, after the present school-girl style, parted on top of her head, and had not the burnt appearance like the hair of an African. Her eyes were neither black nor blue, nor yet what we call hazel; they were soft, dreamy and expressive.

"Is that light girl for sale?" I inquired.

"Which one, madam? The *white one*? Yes, madam. Julia, come up here. Speak to the lady."

Julia essayed to speak, but failed—only a slight "hem" was heard. I struggled to choke down the wrath of spirit that was rising within me. "Julia, what can you do?"

"Wait on table, sweep, clean, dust, take care of parlors and children, and sew some."

"Can you do house-work, wash and iron?"

"Never did, ma'm; specks I can learn; I'm young yit, only fourteen."

"Oh! yes, madam, she can learn—she's from a good family, madam—been well trained—excellent habits, ma'm—moral, ma'm. Many a gentleman would give more than the price I'm asking," he added in a hissing whisper. I felt as though a serpent had stung me. "But I would rather sell her to some one that will be kind and a mother like to her."

"What do you ask?" I said.

"Only fifteen hundred; she's cheap. You won't get another such a piece of property in the city for that price."

"Where were you raised?"

"In the Red River country."

"Will you take the girl, ma'm?"

"No; good by, Julia."

I walked out—I thought I should choke—that the breath would leave my body ere I could find the outdoor air. That beautiful girl a piece of property! That stalwart sensible man a *thing*!—That room-full of human souls to be sold to the highest bidder!

We crossed the street to another pen—low, dark, sunken, and filled with a less "choice lot" of human agony.

As we entered, a light spirited mulatto was playing antics for the amusement of her companions; when one beckoned to her to stop, she dropped into her seat.

"Want servants, ma'm?"

"Any good house servants?"

"Plenty of them—stand up here, girls;" and up sprung some eight or ten, whom he placed in a half-circle around me. There were two as near alike as two peas, and dressed exactly alike, in flashy plaid, and long basques with rosy trimming—large showy earrings in their ears.

"Are you twins?"

"No—I'm a year older than her."

"What can you do?"

"All kinds of house-work."

"Where were you raised?"

"In Kentucky. We lived in Louisville, and then they brought us here."

"Would you like to be separated?"

She hung her head, but did not dare to answer.

"Oh! no, ma'm—they would like to go together, they's mighty fond of each other," answered the coarse, brutal-looking man who seemed to be salesman. "If you'll take the two, rather than separate them, you may take them at twenty-six hundred; but separately they are worth fifteen fifty and fourteen fifty. I'll throw off four hundred just for my own feeling. I don't want to separate them."

"*Poor tender hearted creature!*"

We turned our eyes to a large woman.

"Here, Betsey," he exclaimed. "This, sir, is a field hand or a house hand," he exclaimed, laying his great hand on her shoulder. "She's well knit, sir, and strong; can do her part in any place—worth seventeen fifty—couldn't take a cent less.—Field hands is scarce now."

"These two are capital house-keepers; no better washers and ironers; fifteen hundred for 'em; cheap them two is. But if you want a cheap nigger—here old woman! stand up here; here's the one for you—good in the kitchen, wash-room, anywhere. But a little old. She can go at eleven hundred."

"Where's Till?" exclaimed a gruff, hoarse voice behind. "Bring her out."

This was spoken by a short, fat animal, who occupied the auctioneer's stand, and who seemed to be the owner of this pen. Short and thick, with a neck like a beast's, and an eye that told us the soul had gone away from its home long ago and been lost among the brutalities of the life of a slave trader.

We turned to go.

"Don't want to buy, eh? Better take the two gals—cheap as dirt."

We walked on.

"Clear away, gals—back to your places. Here you, Dick, bring out that rooster and your hat, d'ye know? and come with me."

Shall I add comments? Shall I touch my pictures? If this is the description of the genteel trading-houses, after each one has been drilled and trained to meet polite company, what must be those haunts where the poor, wretched, panting creatures are first stored after their arrival, and kept till they are "broke in"—kept till they can bear handling without shrinking—questioning without the quiver of a nerve or motion of a muscle? till tears cease to flow and heart and soul sink into submission before the cold, stern, brutal presence of man (he is less than brute) who makes them property?

I have told you plain truth. Do you need whips and chains, weeping mothers and crying children, maddened husbands and raving wives, to blacken the pictures? Then think of the mother of Julia, in her plantation home on the Red River, of the wife of George the carpenter, of the husband of Betsey, and the babies of old Till! of the home loves of those twin girls; and then ask yourselves if slavery is a Christian institution? and answer it in the affirmative if you can.

If this is the best—the very best—what can the worst be?

F. D. G.

A SOUTHERN SIGHT.

Last Sabbath afternoon we went to the basement room of the Presbyterian Church, where we found about twenty ladies and gentlemen engaged teaching about two hundred and fifty negroes (mostly youth and children) the catechism, reading and expounding the Bible, and learning them sacred songs. As we looked upon the interesting spectacle, we wondered if Greely, Giddings or Garrison had ever condescended to meet with the Africans they profess to love so much, and point them to the "Lamb of God, which taketh away the sin of the world."—*Athens (Ga.) Banner.*

Since abolitionism has reached its present monstrous height, many Southern people take a pride in doing things, at which they imagine abolitionists ought to open their eyes very wide. The above is a sample of the things to which we allude. We could mention many others, but it is unnecessary. They will occur to every thinking person. For ourselves, we are not averse to allowing slaves all reasonable indulgences, but it is our deliberate opinion that the Southern people are pursuing a course, that in a few years they will have cause to repent. It is a matter of perfect indifference to us what the abolitionists may think of us, because we do not believe that they are a conscientious people, honestly in pursuit of the right; and therefore we consider it very foolish to be doing things either to surprise them, or to shame them into propriety. For such doings we shall only have our labor for our pains.

Now, it is undoubtedly true, that knowledge and wealth are incompatible with slavery; and in so far as the slave is educated and enriched, just so far is he rendered less fit for his condition.—That we consider a postulate of the slavic economy.

Another postulate is, that the slave ought to owe every thing to the bounty of his master.—Ten dollars that are earned by his own labor, will do more towards demoralizing the slave, than a dozen times that amount obtained as the free gift of his owner. Hence, when we have seen accounts, lately, of large amounts earned by slaves in the cultivation of corn and cotton during the hours allowed them by their masters, and published in the papers for the special admiration of abolitiondom, we have always thought of the abundant harvests of sorrow that those masters are to reap in the future. To this we may be answered, that such indulgences have always been allowed to negroes, and no harm has been seen to result from it. That may be partly true. The harm has not been seen to grow, but still it has grown. We do not see the corn, or the grass, or the trees to grow, but still they do grow; and it is certain that slaves are not now the humble and dependent creatures that they were twenty or thirty years ago. Nor have we seen the growth of abolitionism, as it daily expanded, inch by inch, to its present enormous magnitude. Twenty or thirty years ago, abolitionism was laughed at by the South; and at the North, conventions of abolitionists were pelted with rotten eggs. Now, it overshadows the whole of the region beyond the Potomac, and it is even reaching out its deadly arms and enclosing in their embrace many localities on our own side of that stream.

We desire to be distinctly understood in this matter, for it is a very delicate one, and popular opinion may be upon the side of the aforesaid ladies and gentlemen who are teaching negroes the catechism, because, perhaps, they have nothing better to do at home. We do not object to negroes going to church whenever their owners choose to let them. It is an amusement and relaxation that is necessary, occasionally, for their physical and mental well-being; but to the negro, going to church is nothing more than amusement and relaxation, provided they are not taught there by their association with negro preachers, those horrible lessons of insubordination and rebellion which negro preachers are so apt to be in the lead to teach. But all beyond the mere matter of going to church, is sowing a crop for future trouble and difficulty. Negroes should learn at home, in the behavior of white folks, their whole code of morality and religion.

Nor do we object to owners giving their slaves whatever amount of money they may see fit.—Such gifts are, occasionally, eminently proper and judicious. But let them be gifts, and not the result of the slave's extra labor while out of the immediate employ of his master.

We have thrown out these hints upon a subject upon which we have reflected not a little. Should they have the effect of moving some older, and more experienced, and better informed head, to the discussion, we shall be satisfied.—*Tuskegee (Alabama) Republican.*

"WHO ARE MY NEIGHBORS?"

Your slaves if you own any; and if not, then the slaves of other men. Like the man in the parable, they have fallen among thieves, and if you would obey the injunction to love your neighbor as yourself, you must act towards these poor, wounded, suffering outcasts the part of the Good Samaritan.

We do not pretend to decide whether a man who holds slaves, or a man who countenances slaveholding, can be a Christian or not, as the world understands the term; but we feel quite sure that a man who sees a brother man or a sister woman in slavery, and passes by on the other side, and does nothing for their relief from oppression, cannot be said to obey the second great command of the Christian Law-giver, and according to his authority, cannot enter the kingdom of heaven. This may sound like a harsh judgment; but it is not ours; it is the sentence of the Christian law as expounded by its Divine author.

The man who had been set upon by thieves, wounded, robbed of all he had, and left for dead, was literally, and in the highest sense, neighbor to all who became aware of his condition, and had it in their power to lend him assistance. So the slaves in the country who have been seized by a stronger than they, who are robbed of all their earnings, despoiled of their manhood, and made merchandise of like the beasts of the field, are, in the highest possible sense, neighbors to all who have a vote or can do aught to relieve them and deliver them, or any of them, from this cruel and unnatural bondage.

Are these poor, ignorant and degraded, enslaved blacks and mulattoes, my neighbors? Yes, truly, for so readeth the Christian law. The poorer, the more ignorant and the more degraded a man was, the nearer was he to the great human heart of Him who came to seek and save that which was lost.—That every other man should so feel and act, he taught by precept, and enforced by his example in his daily life, and in the final and triumphant consummation of his mission on earth.

The rich, the intelligent, the wise—those whom we esteem our equals or superiors in society, are not, according to Christ's rule, entitled to the first consideration as our neighbors. The men of the world love the great, the rich, the intellectual, the talented, the prosperous, and respectable; but pass by with shrinking and loathing, if not with scorn and contempt, those upon whom society has set the badge of inferiority, servitude and degradation. If men wearing the Christian name, act in the same manner, how much better are they than other men; or what sympathy have they with Christ whose course of life was so antagonistic to theirs?

Ah! how different were the teaching and conduct of Christ from the maxims and behavior of many who profess to prophesy in his name at this day! With him, a man's inferiority, his weakness physical, mental or moral, was the great reason for loving him and seeking to elevate him; with them, it is shamelessly put forth as the pretext for sinking him still lower in humanity's scale, for enslaving him, and reducing him to the lowest depth to which a human being can be degraded.—*Ky. Free South.*

From the New York Tribune.

BROWN'S RESCUED NEGROES LANDED IN CANADA.

DETROIT, March 12, 1859.

The eleven slaves rescued from bondage in Bates and Vernon Counties, Missouri, on the 21st of December last, with one natural addition, have at last reached the long-sought-for goal. They arrived in this city in the 10 a. m. train from Chicago, and immediately passed over to the dominions of Queen Victoria, and are now comfortably provided for in Windsor, Canada. Two whites only accompanied them from Chicago. They have been brought openly, and guarded, ever since the attempt of Marshal Wood to arrest Brown and recapture the fugitives, at Holton, in Northern Kansas.

The fugitives stopped for nearly two weeks at Springdale, a Quaker village, ten miles east of Iowa City. During the time they remained there an attempt was made at Iowa City to get up a force to capture both Brown and the Blacks. Some thirty men prepared to attempt the thing; but learning that Brown would not run but fight, it was given up as a too bloody business.—Such attempts were also threatened at Davenport, when they should pass through there, but an expressed willingness on the part of Brown's men to make all such effort very expensive, they were allowed to pass unmolested.

The length of the journey which this company has performed is not less than 1,100 miles, 600 miles of which was made in wagons, the remainder by railroad.

The fugitives were of four families. One of these consists of man and wife and three children another of a widowed mother, her two daughters, one son and one boy: another of one young man, and the last of a woman, whose husband (a son of the widowed woman) was from home at the time the others were rescued—making in all, three men five women and four children, three of which are boys. The younger child was born near Osawatomie, where Brown had sent them while he should remain on the line to receive the Missourians, if they concluded to go over into Kansas after the lesson he had given them. The parents name is Daniels. (It is usual for slaves to take the surname of their first masters.) The child has been christened John Brown. One of the women has had six masters, and four have had sixteen masters in all. As Sam Patch said, "Some things can be done as well as others".

MR. SPURGEON, the London revival preacher, is said to have abandoned, for this year, his contemplated trip to the United States. We published, two weeks since, an article from the London *Freeman*, containing statements encouraging us to hope that he would not, like so many other clerical visitors to the United States from that side of the water, identify himself here with the pro-slavery party, or fail to bear an unequivocal testimony against the great iniquity of which the American Churches have long been the chief bulwarks. We learn that there has been considerable nervousness upon this point among the conservative Baptists of this city, who effect to be concerned lest Mr. Spurgeon, by uttering himself against slavery, should impair his influence as a preacher of the gospel (!) and hinder the salvation of souls! The Rev. Mr. Corey, of this city, at whose invitation Mr. Spurgeon was to come, in reply to inquiries of his brethren, says: "When Mr. Spurgeon reaches America he will preach on any and all subjects that may please him. And when you chain the forked lightning, and control the current and the roar of Niagara, then, and not till then can you put a lock on those youthful lips, or dictate what Spurgeon shall say to those assembled to hear him." The *Boston Courier*, always watchful for the peace and quietness of the Churches threatens Mr. Spurgeon with mob violence if he dares to meddle with slavery, a matter exclusively American, and which no foreigner will be allowed to touch with his unconsecrated hands!—*A. S. Standard.*

Communications.

NOTES OF A FIELD HAND.

DEAR BENJ.: A walk of four miles, on a pleasant spring afternoon that, from its warmth, made my overcoat and baggage quite uncomfortable accompaniments, took me from Lloydsville to

BELMONT,

where I had appointments, and held two meetings in the Protestant Methodist meeting house, that were well attended by quiet, and apparently interested hearers. But there are none there who "believe our report," and all the anti-slavery there, is of the Republican stripe, that kind that justifies itself in the position of its being right to do wrong.

From thence I rode eight miles by railroad, which seemed to introduce me again to the luxuries and comforts too of civilized travel, after a three months experience on horse-back and on foot in those muddy roads that I need not tell you of.—This with nine miles on foot brought me to my destination, the journey seeming to me like that of the little girl who came fifty miles in the cars and five miles in a carriage, and described it as riding a *little* ways in the cars and *all the rest* of the way in a carriage; so now I rode a little ways (fifteen minutes) in the cars, and all the rest of the way (three hours) I went afoot, which brought me to

SOMERTON,

where I had three long meetings in the capacious school house, the Methodist and the Quaker meeting houses being shut against me. These were fully attended and quite a number appeared anxious, and really to be under conviction, and, I hope, will be converted to the truth, but of this I should have more hope, were it not that I saw that they were under the influence of the accursed political principle, that the end sanctifies the means. The *National Era* circulates extensively here, and is the law and the testimony to nearly all that have any proclivities for anti-slavery. What a pity that Mr. Bailey should have descended from his old high plane of moral principle to the present low one of political expediency, that enables him to justify the action of those Republican members of Congress who voted for the infamous and wicked Oregon Bill, consistant as that action was with the position of the Republican party.

This place is the extreme point from home that I proposed to visit, and now after more than three months' travel and peril by land (mud), and by sea, (swimming Pet in deep, swift, muddy creeks), and among the heathen (at New Garden, etc.), I set my face Salem-ward and thence homeward.

Returning on horse-back, by railroad and on foot I made my next point of work at

EAST RICHLAND,

near St. Clairsville, and at the suggestion of Bushrod Hoge with whom I tarried, we walked on Sunday over to the Methodist meeting near, to see what could be done there. The meeting was quite a full one attracted to hear the last sermon of a young preacher by the name of James Thorburn who was about to leave the country as a missionary to India. We arrived too late to do any thing in our business before the meeting, but at the close, while they were taking a collection, I arose and stated that I would like to preach a sermon there that evening, showing what Christianity was, and its relations to American Slavery, but as I had arrived too late to secure their consent before meeting to use the house, I would like if they would give that consent to appoint the meeting.

Whereupon this young sprig of Methodism, Thorburn, arose and said that they could do as they chose about letting me have the house, but if I did they would be sure to hear a tirade against the churches and a special abuse of the Methodist church. I asked him what authority he had for this attack upon me, or how he could tell beforehand what I should say. Oh, he said, he knew me and my sort of folks; he had seen me before, and heard me in Marlboro', Stark county, a year ago. Well, inquired I, did you hear anything of that kind then? No, he replied, he did not, at the meeting that he attended, but he did not attend all my meetings there. But, said I, did you hear or know of my doing thus at any of my meetings there or elsewhere? No, he said, he did not. I thereupon administered to him a deserved rebuke for this utterly unwarranted attack upon me, and the attempt to prejudice the people against me.

Well, he said, he knew the class that I belonged to, and judged me by the rest; but he would like to know what church I belonged to. The Church of the Living God, I replied. But, said he, to what denomination? I replied that, as I did not expect to be asked that question at the Judgment Bar, I esteemed it unnecessary now, construing rather impertinent. That is the way all these [illegible] talk, said he; here is a man that belongs to no church whatever. But, said I, you are making false statements, when you say that I belong to no church whatever. And then he said, finding that he did not get on very fast, that there was not time or propriety in farther discussion then, and he wished the Trustees would decide the questions that he could dismiss the meeting. Two of the Trustees arose and consented to the proposition. A third said he was willing, but he was afraid I was a dangerous man, for I had not kneeled in prayer with the rest! I explained that I was not educated to kneel, and in the churches of the denomination in which I had been associated, the Orthodox Congregational, I never saw a person kneel in prayer. This statement being corroborated by a number, who had travelled on the "Reserve" and elsewhere, as conforming their observations of Congregationalists, one man saying "No, a Yankee never kneels", was sufficient to remove the mighty impediment, and all consented to the use of the house. The preacher then gave notice that Rev. Mr. Howland of Massachusetts would preach there that evening. To which notice I added an invitation to all to come and hear candidly and judge for themselves, especially the preacher, and to watch that no harm was done to the Methodist Church, as I should, from what had occurred, consider its position somewhat. The benediction was pronounced and we went home to return again in the evening.

The evening brought a good audience, who listened attentively, while for two hours I discoursed to them from the text "There is no name given under heaven nor among men, whereby we can be saved, except the name of Jesus Christ", from which I endeavored to show clearly what Christianity was, a system of salvation from sin, and showed its necessary antagonism to slavery, and the proslavery, anti-Christian character and position of the American Church, especially the Methodist. In fine I preached one of my very best sermons.

But there occured a very interesting and remarkable finale, which I must reserve for another letter, as this is already too long.

J. A. H.

The Anti-Slavery Bugle.

SALEM, OHIO, MARCH 26, 1859.

RESPONSIBILITY OF CHURCH MEMBERS.

No individual can possibly divest himself of that accountability which is a part of his being. It came into existence with him, and without it he would be but the fraction of a man. While legal responsibility is generally well understood, moral accountability is as generally misapprehended. If a man endorses a note for another, every one understands that he is responsible for its payment. If he becomes surety for his friend, every one regards it as an admission that he is responsible for the short comings of that friend in the discharge of specified duties. If he certifies to the honesty, and integrity, and pecuniary ability of a merchant whose character and position is the very opposite, every one knows he is responsible for the debts contracted by virtue of that certificate of character.

But how is it with man in referrence to his moral accountability? Does he not often endorse as Christian truth that which is not Christian; and this too, without giving it a hundredth part as much examination as he would bestow upon the pecuniary ability of a man whose $500 note he was about to endorse, and without feeling that he is in the least accountable for the matter? Does he not without any hesitancy become surety for his church organization? And when, instead of doing the work of the Father, it is industriously engaged in trampling under foot the rights of the Father's little ones, and the fact is proved upon it beyond intelligent controversy, he emphatically disclaims all responsibility for its action. And when, because of his endorsement, and the endorsement of others of its character it is enabled to obtain members, and money, and reputation by false pretences, when charged with his accountability in the premises, he innocently asks "Why do you hold *me* responsible for the character of a sect of which I am only a member?"

Now we have no objection to individuals joining church organizations of any kind—evangelical or heretical, anti-slavery or pro-slavery—*provided*, that they fully understand the character of those organizations, and realize in its full force, that they are individually responsible for all constitutional actions of the organizations with which they are connected, and that each endorses the christian character of every other member. Those who are pro-slavery, if they join any church, ought, of course, to join a pro-slavery church, and endorse cradle plunderers as excellent christians. That certainly is the place for them—it is just where they belong. So long as there are such *christians* in community, there ought to be such churches for them to go into. But whether a person is pro slavery or anti slavery he has no moral right to join a church until he has made himself acquainted, not simply with its theological faith, but with its moral teachings and practice. Without such investigation—an investigation which should be as searching as was ever any judicial sifting—how does he know but he is endorsing as Christian that which is a gigantic fraud upon community, a libel upon Christianity, and a blasphemy against God?

The converts to Catholicism oftimes blindly rush into the arms of Holy Mother Church, not asking, nor apparently caring what is the influence which emanates from Rome, whether she enlightens or degrades, exalts or debases, blesses or curses. And in this land, within the past two years, tens of thousands of converts have as ignorantly and as unthinkingly, and with as utter a destitution of an intelligent sense of moral accountability, rushed into the embrace of Protestant sects without knowing whether they were pro-slavery, and thus anti-christian, or anti-slavery, and thus far christian. They asked not whether the influence which emanates from them strengthens the might of the oppressor and the oppressed, or whether it speaks joy and hope to the heart of the enslaved, and preaches the gospel of Him who proclaimed deliverance to the captive. Of such converts—and their name is legion—whose zeal without knowledge has blinded them, and sent them groping through the world, vainly attempting to divest themselves of all responsibility for the character of the sects with which they are connected, there is no prayer so appropriate as that which Jesus offered up for their prototypes when they were about to crucify him, "Father, forgive them! They know not what they do."

☞ We commend the lecture of Dr. Brooks, on our first page to the attention of our readers. It contains many valuable statistics, as well as other facts, and shows very clearly who are the slaveholders.

PIERCE M. BUTLER.

The first we remember of Pierce M. Butler of Philadelphia, he was a Democratic member of the Convention which some twenty or twenty five years ago remodeled the Constitution of Pennsylvania, and denied the elective franchise to the colored man of that State. He was reputed at that time to be a man of wealth, intensely democratic, and as pro slavery as might be expected of a Philadelphian who it was said had an extensive plantation in the South, and a large gang of negroes there.

His second appearance upon the stage in a prominent character, was as the husband of Fanny Kemble. Fanny, at the time of her marriage, was said to be an abolitionist, and many were surprised that she should think of marrying a slaveholder, and especially a *northern* slaveholder. The marriage was quite an item for the Philadelphia journalists, and Pierce, with his bride, soon after went south on a visit. They spent a winter in Georgia, and report said that Fanny *would* treat the slaves as human beings, and showed them far more kindness than was consistent with her husband's ideas of plantation rule. Years afterward came the separation between the parties, and Pierce subsided.

His third, and it is to be hoped his last appearance, unless he comes out in a better character, was made recently as a slave seller. The proposed sale of his negroes near Savannah, Georgia, promised to be so extensive an operation, that the *New York Tribune* sent a special reporter to attend, and has published the incidents connected with it at considerable length. The limits of our paper will not permit an insertion of the article, which will undoubtedly be extensively copied into European journals as an illustration of our practical republicanism, and an exhibition of trans-atlantic piety.

The lot offered to purchasers consisted of 436 men, women, and children, and were mostly sold in families. That is, a husband and wife were put up together, with perhaps a small child, or two, or three; but the parents of the husband and wife their brothers and sisters, to say nothing of other relatives not so near, were not counted as belonging to the family lot. The sale occupied two days, and footed up $303,850. The highest price paid for any one man was $1750, for any one woman $1250. The lowest price given was for a gray headed couple of over fifty years of age, who brought but $250 apiece.

At the close of the sale the company was treated to champaigne, and the purchased were generously presented by their former master with $1 each, which was the grand finale—a most fitting close to this sale of human flesh and bones, to this Moloch sacrifice of human rights. It is the spirit of the *Almighty Dollar* which reconciles the people to such violations of Democratic doctrines; it is the spirit of the *Almighty Dollar* which induces them to consent to the crucifixion of Christian principles, and it was well that the victims should have presented to them an image of that God, at whose shrine the American people so devoutly worship.

THE ENCROACHMENTS OF SLAVERY.

The Albany *Journal* thus comprehensively states the progress which slavery has made in this country within seventy years:

"Seventy years ago the Democrats drew a line around the States, and said to the Slave Trader, 'Thus far you may go, but no farther.' This was the Jeffersonian Proviso. Thirty years ago, they rubbed out part of the line and said to him, 'you may go into the lands South, but not into the lands North.' This was the Missouri Compromise. Five years ago they rubbed out the rest of the line, and said to him, 'We leave it to the settlers to decide whether you shall come in or not.' This was the Nebraska Bill. Now they turn humbly to him, hat in hand, and say, 'Go where you please; the land is all yours; the National Flag shall protect you, and the National Troops shoot down whoever resists you.' This is the Dred Scott Decision."

Twenty years ago Political Abolition said, 'I will have no more slave States, no slavery in the District of Columbia, no slave trading there, no inter-State slave trade." That was the creed of the old Liberty Party.

Ten years ago it had abated so much of its demands as to contend only for the Wilmot Proviso—for the guarding of the Territories against the further encroachments of slavery. "Even I can go that," said Martin Van Buren, and he jumped upon its platform, and became the leader of its hosts. That was the Free Soil Party.

Three years ago Political Abolition—so changed that his best friends hardly knew him—approached slavery, hat in hand, and said, "Please, sir, give me the Missouri Compromise which you gave the Democrats thirty years since, and I will be content; and will promise to keep mum about the Fugitive Slave Law of 1850, and all other vexed questions of the kind." That was Republicanism.

One year since the men who represented Political Abolition in Congress, voted for the Montgomery-Crittenden bill—leaving it to the settlers in Kansas to say whether they would have freedom or slavery there. That was Republicanism coquetting with Squatter Sovereignty.

Ten years hence, Political Abolition—measuring its descent in the decade to come, by its descent in the two that are past—will be received by the Democratic Party with the salutation, "How art thou fallen, Lucifer, son of the morning! Thou hast become like unto us!"

And when we behold that, we shall see the ripened fruit of Compromise—that plant of Satan's, which the American people are nurturing with so much care.

PERSONAL LIBERTY BILL IN PENNSYLVANIA.—Personal liberty bills have become quite an epidemic this winter in the State Legislatures, and we hope they will have the disease in its worst form, if not this winter, then next.

Vermont led off in this matter, and Michigan has followed her example. The subject is now before the Legislature of New York and Massachusetts, and with good prospect of success, and before that of Pennsylvania, with, we fear, less hopeful auspices. It is something however, for the old Keystone state of the Democratic arch to even agitate the question, and we intended giving this week a very excellent speech upon the subject by the member who introduced the bill, *Elias Irish*, but a press of matter compels us to defer it until our next issue.

In the Legislature of this State there is no encouragement for a Personal Liberty Bill. The Democratic majority are as averse to meddling with that question, as was our Republican Governor to say aught in regard to Kansas matters in his opening message to the present session.

ANTIOCH COLLEGE is advertised to be sold on a mortgage of $27,000, held by the Connecticut Life Insurance Company.

FRENCH MANIFEST DESTINY.

The Emperor of France in his opening speech to the present Legislature of that country, says:

"The Cabinet of Vienna and that of France, on the contrary, I speak it with regret, have disagreed upon important questions, and it required a most conciliatory spirit to succeed in arranging them.—For instance, the reconstruction of the Danubian Principalities has not been completed without many difficulties, which diminished the full satisfaction of their most legitimate desires; and if I were asked what interest France has in those distant countries watered by the Danube, I should reply, that *the interest of France is everywhere where there is a first cause, and where civilization ought to be made to prevail.*"

This is leaving the Yankee nation out of sight so far as the doctrine of poke—your—nose—into—your—neighbor's business is concerned. Because we have a pretty good slice of North America, we feel as though we were a manifest destiny protectorate for the entire continent, and give notice that any interference in the affairs of nations in either North or South America, we shall consider as a national insult; forgetting, by the way, that if our possession gives us the right thus to talk, England, who owns about half of North America, may possibly, as well as ourselves, have a little interest in the matter, and a little right to talk and act in the premises.

Although we are generally considered a fast people, "the nephew of my Uncle" is much faster, for he claims "that the interest of France is everywhere where there is a first cause, and where civilization ought to be made to prevail." Upon this principle we may some day expect France to interfere in the settlement of our affairs, for it can no more be denied that there is "a first cause" in this country, than that "civilization ought to be made to prevail here." And this, says Napoleon le Petit, is precisely the state of things in the agitation of which France feels an interest, and holds that she has a right to interfere.

EXTRAORDINARY COOLNESS.—On the first day of the extra session of the Senate, Mr. Doolittle submitted the following for consideration:

Resolved, "That the President of the United States be advised to open negotiations with Spain and with the nations south of us upon the continent for the removal of all illiberal and onerous restrictions upon trade and commerce between them and their dependencies and the United States, and also for acquiring in Yucatan and Central and South America the rights and privileges of citizenship for the benefit of such free persons of color of African descent as may voluntarily desire to emigrate from the United States and form themselves into a colony or colonies under the law of the United States, in consideration of the commercial advantages of trade with such colony or colonies, making and securing the necessary and proper engagements to maintain them in the enjoyment of the rights and privileges acquired by such treaty or treaties."

If that isn't as coolly impudent as anything can well be, we are no judge of impudence. This government has never permitted a colored man—no matter how wealthy, how intelligent, or how moral—to officially carry a bag of newspapers. The latest development of negrophobia has been given by its Supreme Court that colored men are not, and cannot be citizens of the United States, and this too with a full knowledge of what the country owes them for their services in the war of the Revolution, and that of 1812.

Having thus robbed the colored man of citizenship, declaring he has no rights a white man is bound to respect, Mr. Dolittle now proposes that we open negotiations with Yucatan &c for the purpose stated in the foregoing resolution. Such a movement would be undoubtedly crowned with eminent success, for if any of the governments referred to, should hesitate about giving citizenship to the colored Emigrants from the United States, our Envoy Extraordinary would certainly be able to convince them that they ought to do the very opposite of what we had done, and give the citizenship we denied. A slight hint that a refusal so to do would be considered a justifiable cause for war would doubtless have a tendency to quicken their perception, and enlighten them as to the reasonableness of our demand.

MATRIMONIAL BROKERAGE.—This is a class of city humbug which ought to be exposed, and we think it has been pretty thoroughly done by the author of the Volume from which we have copied the chapter upon our fourth page. "*Frank Leslie's Journal*" exposed the swill milk business of New York, the "*Tribune*" showed up the fortune telling operations, and the "*Evening Post*" has now unfolded the matrimonial brokerage, which is reduced to a system, and has rapidly grown in extent and importance, all of which are praiseworthy in public journalists. The victims of the latter it is to be presumed are mostly strangers, and perhaps not so much deserving of pity as those who lose money by mock auctions, and other like swindling devices which are shameful only to the operators.

A suit was recently brought in the Supreme Court of New York against George Crouse and wife, for $1000, which amount it was alledged was due the plaintiff for his services as a matrimonial broker in providing the wife of said Crouse with her present husband. The fact of such service was not denied, but it was contended "that no such system of brokerage is recognized in common law, as it is against good morals." The plaintiff lost his suit.

To expose and destroy the entire system is the object of the book to which we have referred. It contains 350 pages, and is illustrated with 24 engravings. The publishers are Thatcher & Hutchinson, 523 Broadway, N. Y., and they will send the book post paid on the receipt of $1.

IMPORTANT IF TRUE.—*Frederick Douglass' Paper* in a recent review of an article in the *National Era*, says:—

"Our Constitution states that "All men are entitled to life, liberty, &c."

We wish the Article and Section in which the foregoing clause may be found had been given, as well as the quotation marks which enclose the declaration. The copies of the U. S. Constitution which we have out west contain no such recognition of man's right to liberty, and if New York has a better copy, we would be glad to import a few.

JOHN H. DAVIS, a heavy packer of Cincinnati died suddenly Saturday. A local paper says:

"He was highly esteemed as a man of benevolence and enterprise, and was a good judge of pork."

The above eulogy very much resembles a passage of posthumous praise pronounced upon one of England's nobility, of whom it was said, "He was brother to the Duke of York, and father of the system of Internal Improvements."

THE OHIO LEGISLATURE has voted to adjourn on the 4th of April next. Had it chosen the 1st, the day would have better represented the wisdom of its legislation.

KILLING SLAVERY BY NON-EXTENSION.

There are abolitionists who appear to be impressed with the idea that slavery cannot live without continual expansion; that it not only continually cries "give, give," but that if its demands for new territory be not complied with, it will perish, and that right speedily. The wish is father to the thought; and the expectation that slavery will die of non-extension, has no single incident in history—so far as we know—to justify it, but many, on the contrary, to prove its falacy.

Professor Lee, editor of the *Southern Cultivator*, in an article advocating the importation of African slaves, represents the undeveloped mineral wealth of the South as very great, and affirms, that

"Fully to meet the mineral requirements of the South will demand the labor of a million of men in the next twenty years".

The Professor is happy to learn that in Western Africa there is much unemployed human muscle, which muscle can be obtained in packages of from 140 to 200 lbs. weight for ten or fifteen dollars each, and says,

"It seems providential, in view of the fact that the South now has nearly, if not quite, *seven hundred thousand square miles* of wild and unimproved land, and mines of vast extent and inestimable value which require human labor alone to render both exceedingly productive."

Now hem in slavery, if you will, tell it that not another foot of territory shall be given it, that thus far it may come, because it would, but that henceforth it shall come no farther; and what is the result? If it can't extend its territory, it must try to do the best it can with what it has already acquired. The first thing it needs, says professor Lee, is *a million more of slaves* to dig its gold and silver, its copper and lead, its iron and coal. That looks like dying of hemming in, don't it? The professor certainly dont think so, for he declares that

"In one year after they commence work in the mines, they will refund all the money paid for them in Africa, together with the cost of bringing them to their respective places of employment in the most humane and comfortable manner. They will then be worth, at five hundred dollars a head, five hundred million dollars to the South, as an enduring, ever-living and reproducing industrial power. Under the three fifths representation in Congress, and allowing one hundred thousand inhabitants to a delegate or member, they will give the South six new representatives. And while they will more than pay interest on fifteen hundred million dollars in mines and slaves, they will incidentally create such a demand for farmers, gardners, mechanics, artisans, merchants and professional men, by the immense business of a million active miners, that a million of immigrants from Europe will settle in the vicinity of these new centres of Southern enterprise and industry. From this source the South will gain ten more representatives in Congress."

Passing by her land which has only been brought under a system of partial cultivation, but which might employ to profit at least twice as many laborers as now work it, the Professor says she has 700,000 square miles of wild and unimproved land—*a little patch of territory something larger than the whole of Mexico!* How many millions of slaves would be needed on that before slavery would be prepared to die of hemming in?

We are very sorry that it is so, and yet the fact cannot be denied, that many men who are really opposed to slavery, have for several years past relaxed their assaults upon the system itself, and spent their time, their money, and their energies in futile attempts to hem in the institution. Had they even succeeded in their plans, their efforts would have accomplished but little, if anything toward its destruction.

If you wish to destroy the system, strike at its root; and don't get impatient if harvest does not come in the same month with seed time.

GRACE GREENWOOD repeated her lecture here upon Joan of Arc, on Wednesday evening, to a large, and apparently a highly interested audience.

The heroism and self sacrifice of the Maid of Orleans, her religious enthusiasm, her spotless purity, and her tragic fate were graphically and admirably delineated; so were also the treachery of Isabella and Burgundy; the distracted, dismembered, and hopeless condition of France at that time; the vindictive spirit of the English; the base ingratitude of Charles; and the vile machinations of the Romish priests.

We cheerfully commend the lecturer to the public as one who will interest, instruct, and amply repay for the time and expense of hearing her.

The lecture was full of interesting incidents that must have been gathered from many sources. It was calculated to do away the very common, but erroneous impression that Joan was a servant at an inn; and also the acknowledgment of sorcery. If it be true that the document to which she assented was fraudulently exchanged for a recantation of which she knew nothing, then is her martyrdom undimmed by the weakness with which we have associated it, and her character is thoroughly heroic.

TO CORRESPONDENTS.—Ira C. Thayer. We send you a few numbers as desired. Have no club prices—our terms are $1.50 a year, *in advance*.

R. T. of Philadelphia. You have our thanks.—Suit yourself as to frequency. Will comply with your request.

W. S. of Philadelphia. $3 for one year, for the card, not the circular. $2 for 6 months.

C. M. of Brecksville. Your letter and enclosure received. The paper will be sent as desired.

C. O. of Hudson. We are sorry to have to say that your letter containing a remittance was never received. Had it come to hand the Treasurer would have acknowledged the money ere this.

J. W. C. of Lindenville. We will send you two or three numbers by which you may judge of the character of the paper. Our terms are $1.50 *in advance*, and we take no subscriber unless the money accompanies the name. We have been obliged to adopt the pre-payment system in self defence, having lost from six to eight thousand dollars by crediting.

ADVERTISEMENTS.—We recently received a copy of an advertisement from Syracuse, N. Y. with a request to publish it for a year. We are not willing to publish advertisements of quack medicines, with their strings of certified cures, which are as necessary to their popular elevation as the tale of a kite to its ascent, and far less can we consent to publish those of a more objectionable kind, however profitable they may be in a pecuniary sense.

To the firm in Missouri who sent us their Land Office advertisement we would say we should be glad to accommodate them, but cannot at present make use of the article with which they propose to pay.

WELL SAID.—The *Hocking Valley Republican* thus concludes a notice of the editorial change in the Bugle:

"The Bugle's motto of No Union with Slaveholders, is the motto of every sincere and humane heart. May the God of the downtrodden and the oppressed prosper the *Anti-Slavery Bugle*."

THE BADGER STATE MONTHLY, is the title of a new magazine which hails—as its name indicates—from Wisconsin. It is "devoted to Art, Science and Literature," and edited by Sophia E. Walker, and Edna B. Barker. Each number will contain 32 pages, and in due time will be added thereto "two beautiful engravings monthly". Price, $1 per annum. Subscriptions to be forwarded—we presume—to J. Lanson Bloomer, Appleton, Wisconsin.

DEATH OF ARNOLD BUFFUM.

DIED—At Eaglewood, near Perth Amboy, N. J., at the house of his children, Marcus and Rebecca Spring, on Sunday, March 13th, ARNOLD BUFFUM, aged 77 years. Mr. Buffum was one of "The Twelve" who organized the New England Anti-Slavery Society [January 1, 1832], of which he was the first President and the first Lecturing Agent. He had then recently returned from a visit to England, where his zeal in the anti-slavery cause had been quickened by intercourse with Clarkson, Wilberforce, Macaulay and their associates. He lectured extensively in various parts of New England, and thus did much to aid the cause in its day of small things. He was one of the delegation from Massachusetts to the Convention that met in Philadelphia, December, 1833, to organize the American Anti-Slavery Society, and his name appears among the signers of the Declaration of Sentiments then and there adopted. After the secession of 1840, he acted for some years with the New Organization; but he has often said that he did this, not from any want of confidence in his former associates, but because the new Society afforded him, as he thought, a very desirable opportunity for serving the cause, in the circumstances in which he was then placed. We, of course must regard this as a great error of judgement on his part, but we have no reason to doubt that he acted conscientiously; and certainly he has never faltered in his testimony against slavery. For some years past he and his venerable wife have resided at Eaglewood, where, surrounded by his children and grandchildren, his life ebbed peacefully and happily away. His last hours, we learn, were hours of Christian faith and Divine illumination. He gently yielded his breath, with the assurance that he was falling into his Heavenly Father's arms, and that a glorious future was before him. The funeral services took place on Wednesday, the Rev. Dr. Bellows of this city officiating. Mr. Spring, his son-in law, in a note addressed to us says:

"We shall miss him sadly, not only from our home, where his cheerful and loving spirit has blessed us with its presence to the very last hour of his life, but also in our little Sunday morning meeting, which he has regularly and promptly attended, and wherein he has as regularly read appropriate selections from the Scriptures."

LOOK AT HOME.

The slavery Democracy prates and chatters about "negro equality," "Black Republicans," and "nigger-stealing," to use its classic phrase and improved orthography. It has or affects to have, a great horror of "niggers," and any one who advocates the principles of human freedom, as they were enunciated and laid down in enduring forms by the fathers of the Republic, is a "woolly head," and these same Democrats have learned to speak of them with a peculiar nasal twist. You would suppose that these gentlemen, whose olfactories are so sensitive and acute, never saw a nigger, unless in a menagerie. And yet, would you believe it! the very first service rendered him on earth is performed by a nigger; as an infant, he draws the milk which makes his flesh and blood and bones from the breast of a nigger; looks up in her face and smiles, and calls her by the endearing name of "mammy." He begs, perhaps, in piteous tones, for the privilege of carrying 'mammy' to the Territories; he is undressed and put to bed by a nigger, and nestles, during the slumbers of infancy, in the bosom of a nigger, he is washed, dressed, and taken to the table, by a nigger, to eat food prepared by a nigger; he is led to and from school by a nigger: every service that childhood demands is performed by a nigger, except that of chastisement, which, from the absence of good manners in many cases, it is to be feared is not performed at all. When down appears upon his lip, the tonsorial service is performed by a nigger, and when he reaches manhood he invades the nigger quarters to place himself in the endearing relation of paternity to half niggers. Finally, if he should be ambitious, it may occur that he will come to Congress to represent a constituency, three fifths of whom are niggers, and talk about "Black Republicans," "amalgamation," "nigger equality," nigger stealing," and the "offensive odor of niggerism."—*O. P. Lovejoy.*

ALBANY, N. Y., March 21.—An accident on the Great Western Railroad, happened between Hamborough and Dundas. The storm had washed away the bank, and the engine ran into a chasm nearly twenty feet deep, carrying with it the baggage and two passenger cars. The scene was a most horrible one; a terrible storm was raging at the time, and a torrent of water was rushing through the chasm. There was the utmost difficulty in rescuing the dead and succoring the wounded. The cars were completely wrecked, and the engine buried itself in the soil. The night express train passed over the spot in safety only half an hour previously. The killed are as follows:—Jonas Boyer, of Chicago; Alexander Brand, of Hamilton; G. Morgan and W. Milne, brakesmen, and two others whose names are not reported.

WASHINGTON, 21st.—An official telegraphic dispatch has been sent to New York this morning to go out by the California Mail Steamer, announcing that there will be no proclamation issued for an extra session of Congress. There is much speculation as to how the service of the Post Office Department will be maintained, in quarters usually the best informed on such subjects. It is said the law authorizing the issuing of contracts will continue to be carried out, embracing the issue of Treasury warrants, as usual, but as there is no money to pay them, they will in the hands of contractors serve as the basis of loans. It is not known that any other evidences or certificates of indebtedness will be issued.

A letter from Texas states that six hundred slaves from Africa have been brought into that State within the last few weeks, and that more are soon expected.

☞ The "Black Doctor," as he is called, who has gained such celebrity in Paris, is a Japanese. He has recently cured Adolphe Sax, the inventor of the horn bearing his name, of a malignant cancer, and has thereby added much to his reputation.

WOMAN'S RIGHTS IN MICHIGAN.—In the proceedings of the Michigan Legislature recently—

The President presented a petition of Mrs. L. D. Crippen, Mrs. George A. Coe, and a hundred other married ladies of Coldwater, asking for the passage of a law whereby no married man shall be held for a security debt, unless written consent shall be given by the wife, and that such written consent shall be so taken and acknowledged as to guard effectually against fraud or coercion.

The St. Clairsville (Ohio) *Mercury* enforces this manifest right of women by the following sensible remarks:

This is pretty sharp in the Michigan ladies, and upon the whole right enough. Many a man makes a fool of himself and impoverishes his family by going security for another, that his wife, if consulted, would not have assented to. Women, as a general thing, are very much averse to having their husbands become indorsers for others, and ninety-nine married ladies out of every hundred would refuse their concurrence, if such assent was necessary to make a surety valid. And why should it not be? This concurrence is necessary in the conveyance and transfer of real estate, and it ought to be more necessary when put in jeopardy without a consideration.

The *Union* thinks that Senator Brown's ardor got the better of his judgment when he said that we want Cuba for the purpose of extending Slavery. It thinks him near sighted, and wants to know whether the fact that Slavery is good seasoning for soup proves that "it should be sprinkled over fish? Is it like garlic in Spain to be rubbed on the plates, cooked with the meats, eaten with with the dessert, boiled with the coffee? Is slavery first to be considered, its interests promoted, its dominion extended? If Slavery is reduced to be the football of politicians, all we have to say is that the tenures by which slaveholders command the services of the negroes are not such as we would invoke. Mr. Brown should not thrust Slavery so much into the fore-ground of American politics—should not make that institution a monopolizing part of the Federal Government."

But the *Union*, which agrees in Mr. Brown's remark, that Cuba must and shall be ours, must remember that the Senator from Mississippi spoke in the Senate not many days ago, in the name of the Democratic party, and of the South, equivalent terms. The only difference, we fear between Mr. Brown and the Government organ, is, that the former makes no bones about saying what the real object of the schemers for the acquisition of Cuba is.—*N. Y. Tribune.*

Dr. Cheever delivered the fifth of his series of Discourses on Slavery at the Church of the Puritans on Sunday evening last; his principal topic being the Responsibilities of the Church and Ministry for the Sin of Slavery. He fulfilled the injunction in his text (Isaiah lviii. 1.2) by crying aloud and sparing not the sins of the Clergy and the Churches. He said that if the words of the prophet had been written specially for this nation and this time, they could not have been more appropriate. As the Jews, with all their wickedness, "took delight in approaching to God"—in the outward ordinances of religion—so the professing Christians of this land, while upholding the sum of all villanies, delighted in revivals and had their John-street and Fulton-street prayer meetings! The greatest wickedness and the greatest professed sanctity and piety were now, as in the olden times, associated together! The religious gatherings of the present day, in which it was forbidden to speak or pray for the slave, lest such preaching or praying should produce an excitement, were an exact counterpart of the "solemn assemblies of the Jews," in which they fasted and prayed that they might smite with the fist of wickedness. We cannot follow Dr. Cheever's argument now, but we hope to be able, ere long, to give our readers some extracts at least from these important discourses, which will be concluded on next Sabbath evening. It must suffice to say now that his denunciations of the American Ministry and Church transcended in power and solemnity anything that we ever heard on the anti-slavery platform. The house was filled with attentive and, apparently, sympathizing listeners. This whole series of discourses ought to be repeated in this city, and delivered in Boston, Providence, Worcester, Springfield, Hartford, New Haven, Albany, Troy, Utica, Syracuse, Buffalo, Philadelphia, and scores of other places; and they would be if there were any earnestness or even sincerity in the anti-slavery professions of members of evangelical Churches in such places. Dr. Cheever is not in any way identified with the "infidel" Abolitionists, and yet his anti slavery is no more acceptable to the Bacons, Thompsons, Kirks, Dexters, &c., and their lay followers, than that of Garrison himself.—*A. S. Standard.*

Miscellaneous Summary.

Queen Victoria has in a single ring a gallery of family portraits, each a mere speck, but, under the magnifying glass, displaying the finish and all the delicacy of a large portrait.

They have a sort of honesty insurance system in England, which might be introduced into our country with profit to all concerned. A corporate Company is organized, who make it their business to guarantee the integrity of any clerk which they recommend, the clerk paying a premium and the Company issuing bonds to secure the employer against him. Under this arrangement, the Company keeps a strict watch on the clerk's private acts in the same manner that an insurance inspector looks after combustible material in the insurance of property. By this means the employer is relieved of the duty of tracing the private habits and conduct of the employee, leaving it to the party, who is, no doubt, more thorough in his supervision.

A GREAT DIFFERENCE.—An exchange paper says: "It is rather surprising that whilst ocean steamers built by private enterprise make voyage after voyage without damage, there is scarcely a Government steamer that makes a voyage without having to put in somewhere to repair machinery."

THE WORK OF THE LAST SESSION OF CONGRESS.—Congress, during its last session, passed thirty-two public acts and fifteen joint resolutions. The private acts for the relief of individuals were more than sixty in number. The principal general acts were the admission of Oregon, and an act for carrying into effect the treaty with China. The appropriations made during the session amount to about sixty millions of dollars including the treasury note issue. The appropriation to the Army is $15,580,000; to the Navy, $10,654,000; Indian service, $1,797,000; legislative, executive and judicial, $6,745,000; lighthouse service, $330,000; Isthmus (Panama) mail service, $364,000; new ocean mail from Charleston to Havana, $200,000; diplomatic and consular, $1,047,745; expense of investigating committees, $10,000.

Later advices from Port-au-Prince indicate that the new republican government of Hayti is rapidly assuming shape. General Geffrard has formed his cabinet, and by several new measures has indicated the liberality of his views and his friendship to the United States. New posts are opened, all political prisoners are set at liberty, the exiles are invited to return, and a new commercial era promised.

Mr Michael Walsh, a well-known Democratic man about town, met with a violent death yesterday morning, in the upper part of the city. He had apparently fallen down the stone steps of a cellar; but he had been robbed, and there are suspicions of foul work. Mr. Walsh was once a member of the Legislature and of Congress; he edited several short-lived newspapers in this city, the chief of which was a radical print called *The Subterranean*. He was a radical opponent of teetotalism, and looked upon grogshops as the "nurseries of Democracy." He was intoxicated when last seen alive.

TEMPERANCE IN RUSSIA.—So many of the peasants of Kovno, and the neighboring provinces, have become members of total abstinence societies that the men who hold the monopoly of the brandy traffic fear very much that they will not be able to pay the sums which they have agreed to pay for this monopoly. This extraordinary movement is attributed by some to the influence of the clergy; others think that it is produced by the approaching emancipation, the peasants now having some object in accumulating property.

WASHINGTON, THURSDAY, MARCH 17, 1859.—The Grand Jury to-day brought in a presentment against Mr. Sickles for murder, and there is no doubt a true bill will be found against him, when a day will be set apart for his trial. Whatever may have been their proceedings relative to Mr. Butterworth, it was understood about the Court-House to-day that they would take no further action on the subject implicating him as an accessory. From what has just transpired, it appears that the trial will disclose an amount of scandal far exceeding what has already been furnished to the public, and bring reluctantly to the witness stand persons who have not heretofore figured in the newspaper.

The Grand Jury in Michigan has been abolished. The Detroit Free Press says the act providing for the trial of criminals by information goes into effect sixty days after the 12th of Febuary, at which time it becomes a law. This law virtually abolishes the grand jury, which has so long exercised its inquisitorial functions, reserving for the circuit judge power to call it into session whenever special cases need its aid. All cases are to be examined before a justice of the peace, and by them committed directly to the higher courts, instead of for indictment, as has previously been done.

A shoe-pegging machine has recently been invented in Massachusetts. Its operation is described as very simple. The shoe, fitted on a last ready for pegging, was placed in an iron frame or jack, attached to the machine, and borne up against it by the hand of the operator. The machine, being then put in a rapid motion, seized hold of the shoe, gave it a rapid turn or two, and then, after a few seconds of rattling and clattering, off came the brogan, with the sole firmly pegged.

STILL FOR SLAVERY.—The bill abolishing slavery in Kansas territory which passed both Houses of the Legislature did not become a law. It was sent to Gov. Medary, and still reposes in the pocket of that model Democrat. The Democratic party has done so much to force slavery into Kansas, that it was hardly to be presumed that a Democratic Governor would approve a bill to get it out.

A GOOD IDEA.—The English druggists are about adopting a hexangular bottle with deep flutings, for poisons which are sold by retail. This is to prevent persons making mistakes by getting hold of the wrong bottle. As an additional security, the neck of the bottle is so contracted that but a drop at a time can be poured out. The very deliberate and cautious action thus produced will, it is believed, deter any one from taking overdoses of medicine; while it is difficult to imagine a case in which a person could pour out and take the whole contents of one of these bottles in mistake for something else.

THE BUGLE can be obtained, every Friday, of Isaac Trescott, at Steer's Book Store on Main street, Salem, Ohio.

Pittsburg, Fort Wayne & Chicago Railroad.

WINTER ARRANGEMENT.

Going West.

LEAVE	EXPRESS.	EMIG'T FG'T.	MAIL.
Pittsburgh,	2:15 p.m.	12:30, a.m.	6:45 a.m
Columbiana,	5:10	6 25	
Salem,	5:35	7:30	9:53
Alliance,	6:22	8.30	10:24
Crestline,	11:20		2:35 p.m.
ARRIVE AT Chicago,	11:50 a.m.		4:00 a.m

Going East.

LEAVE			
Chicago,	5:20 a.m.		7:30 p.m.
Crestline,	5:30 p.m	9:30, p.m.	8:00 a.m.
Alliance,	9:55	1:41, p.m.	12:49 p.m.
Salem,	10:26	2:21, a.m	1:22
Columbiana,	10:49	2:45	1:47
ARRIVE AT Pittsburgh,	1:25 a.m	5:30 a.m	4:25

P., FT. W. & C. R. R.

GENERAL ORDER NUMBER 2.

ON AND AFTER FEBRUARY 1st, 1859

The principle offices of the Company required by law to be kept open for legal purposes, will be until further notice as follows: For

STATE OF PENNSYLVANIA,
At the General Office of the Company,
No. 23 Fifth Street, Pittsburg,
FOR
STATE OF OHIO,
At the Office of the Sup't of the Eastern Division,
At Crestline.
FOR
STATE OF INDIANA,
At the office of the Sup't of the Western Division
At Fort Wayne.
AND FOR
STATE OF ILLINOIS,
At the Ticket Office of the Company,
Corner Randolph and Dearborn Streets, Chicago.

T. HASKINS DU PUY,
President P. T. & Gen. Sup't.
Pittsburg, January 1st, 1859.

Pittsburg, Ft. Wayne & Chicago.
J. EDGAR THOMPSON, President,
J. H. MOORE, Superintendent.

Cleveland & Pittsburgh Railroad Time Table.

ARRIVAL OF TRAINS AT ALLIANCE.

	Going South.	*Going North.*
Mail Train,	10:58 A. M.	11:56 A. M.
Express,	8:02 P. M.	6.42 P. M.
Freight,	11:46 A. M.	11:46 A. M.

DISSOLUTION NOTICE.

The co-partnership heretofore existing between the undersigned under the name and style of HOLLOWAY & COUSE is this day dissolved by mutual consent.

JOSHUA HOLLOWAY,
A. COUSE.

The undersigned, having secured the services of Mr. Couse as cutter, will carry on the Clothing business at the old stand, and would solicit a share of the public patronage. J. HOLLOWAY.
SALEM, March 12, 1859.

TO THE LADIES!!

We have just received from Massillon, a set of
PIERCE'S CELEBRATED
EMBROIDERY STAMPS,
and are prepared to stamp patterns for embroidery to order. Call and see our patterns for Shirts, Points, Yokes, &c., &c., on hand and for sale.
BARR & EVANS.
SALEM, March 5, 1859.

JAMES SMILEY, M. D.
Office and Residence four doors West of WHINNERY & FIRESTONE'S DRUG STORE, South side of Main Street, Salem, Ohio.
Salem, July 31st, 1858.

A SENSATION BOOK.
—!!!—
Thatcher & Hutchinson, 523 Broadway,
(*ST. NICHOLAS HOTEL*) NEW YORK,
Will publish in a few days!
Matrimonial Brokerage
IN THE METROPOLIS,

CONTAINING the chapters which have appeared in the *Evening Post* on that subject, with some ten or twelve additional chapters of great interest, in a neat 12mo. vol. of 350 pages, illustrated with 24 original and spirited engravings. Price $1.

A liberal discount to booksellers and agents who order the book in large quantities, and copies sent by mail, post paid, on receipt of $1. Early orders solicited, that we may be the better prepared to regulate the number required for the second edition.

March 5 —4w.

DR. RUSH,
HOMOEOPATHIST.
Office three doors West of the Wilson House.
WOULD respectfully inform the citizens of Salem and vicinity, that he now occupies the Office recently vacated by E. G. Painter, M. D., where he may be found ready to attend to calls in his profession.
Salem, June 5th. 1858.—6m.

MRS. CHURCH,
Botanic Medicine;
HIGH STREET, SALEM, OHIO.

DANIEL WALTON,
DEALER IN
HARDWARE, CUTLERY,
BIRD CAGES, TOYS, &c., &c,
South side Main street, opposite J. Heaton's store.

Geo. W. Many,
AMBROTYPE AND
DAGUERRIAN ARTIST
SCHILLINGS' BLOCK,
Main Street, Salem, Ohio.
Salem, June 23, 1858.

FARQUHAR HOUSE,
EAST END OF MAIN STREET,
Salem, Columbiana County, Ohio.
J. Watson, *Clerk*, W. W. ALLEN, *Ag't*,
☞ Passengers conveyed to and from the depot free of charge. ☜

THE GOOD OLD
OHIO CULTIVATOR
for 1859,

IS going right along, and began its fifteenth year on the 1st of January, to which every body is invited to subscribe. The OHIO CULTIVATOR is published twice every month, in book form for binding, devoted to
The Farm, Stock, Garden, and Orchard,
AND THE CULTIVATION OF THE PEOPLE.
TERMS—$1 a year, single copy; three copies for $2; six for $4; nine for $6, and a copy extra to the getter up of every club of nine. Specimens sent free. Address
S. D. HARRIS, COLUMBUS, O.,
Editor and Proprietor.

J. C. Whinery, D. D. S.,
Has removed his office to the corner of
MAIN AND BROADWAY,
SECOND STORY, (ENTRANCE FROM BROADWAY, AT THE SOUTH END OF THE BUILDING) for the purpose of securing increased facilities for the practice of Dentistry.
He proposes to spare neither pains nor *expense* in keeping pace with the onward march of his Profession. His stock of DENTAL MATERIALS is selected by himself at the head of the market; and his past success, he trusts, has been such as to give assurance that full satisfaction will be given to those who may require his services.
☞ All operations WARRANTED.
Office hours from 7 A. M., 'till 6 P. M.

Pick-Pockets Defeated,
—OR—
PATENT MONEY SAFE,
FOR
PORTE MONNAIES or POCKET BOOKS.

A PERFECT PROTECTION against accidental loss or pick-pockets. 25 cents will buy this ingenious little article, or $1.00 an elegant Pocket Book with one attached, post paid.
DICKINSON & BATE, *Patentees*,
Hudson, Michigan.
Jan. 29, 1859.—tf.

BROADWAY
WHOLESALE AND RETAIL
CLOTHING AND
CLOTH HOUSE.
In store the largest assortment, BEST MADE and Cheapest Stock of
MEN AND BOYS' CLOTHING
to be found in the country. Also: A very large stock of Piece Goods (bought of the Manufacturers,) comprising every variety of Material adapted to the Season for Men and Boy's wear, which will be sold by the piece or yard or made to order in a style
NOT TO BE EXCELLED
by any other establishment in the country.
Gents Furnishing Goods of every description at low prices.
☞ Goods received from the East Monthly.
STREET & CO.
Broadway, Salem, June 1858.
HUNT AND WEBSTERS SEWING MACHINES FOR SALE.

Miscellaneous.

[The following chapter is from a recently published work entitled "Matrimonial Brokerage in the Metropolis." For a notice of the same see inside.]

A Gentleman from the Rural Districts in a Matrimonial Office—His Adventures with an Actress—How and Why she Fainted in His Arms—A Retreat.

In the fall of 1857, a young country merchant not altogether ignorant of the ways of the city, and by no means adverse to adventures, came here to get his semi-annual supply of dry goods. Having made his purchases, and being in no especial haste to return, he determined to visit a matrimonial office, the advertisement of which he had seen and which struck him as exceedingly curious.

He repaired to the place indicated in the paper, paid the usual fee of five dollars, and made the following entry:

"John Quincy Jenkins, a dry goods merchant, of Memphis, Tennessee, 28 years of age, 5 feet 9 inches high, black eyes and hair, and domestic tastes, desires to form the acquaintance of a lady, 22 to 25 years of age, with a view to matrimony. She must be of affectionate disposition, accomplished, intelligent and handsome. None others need apply. Money is no object, the advertiser having a lucrative business."

The merchant was assured by the broker that she had just such a person upon her list at that moment; and that if he would call at five o'clock that afternoon, he should see her.

The adventurous Jenkins, being of a somewhat suspicious disposition, feared foul play; and, when the appointed hour had arrived, went to the matrimonial office with a six shooter, well loaded, in his pocket, more than half expecting to defend himself against robbers and assassins.

But the enemy he encountered was not of this kind. He was introduced to a young woman with black eyes and hair, pearly teeth, delicate hands, fine form, and intelligent and rather handsome face. Her dress was appropriate, and her manner modest.

Be it known that the adventurous Jenkins had anticipated nothing of the sort. He had supposed that if the landlady introduced him at all, which he considered doubtful, it would be to some frightful hag, who would drive him from the house in disgust. He was, therefore, a good deal taken aback, and though a man of sufficient brass, much embarrassed.

He rallied, however, and was soon chatting with the fair stranger as with an old acquaintance.—Her wit and intelligence surprised and pleased him. He had no more idea of marrying than Brigham Young has of living single, and began to wish, from the bottom of his heart, that he was out of the affair.

The twain talked on until Jenkins became aware that he was expected to broach the main subject—but how to do it was a problem. He resolved, however, to tell her frankly that he was there merely from curiosity. He opened in this way:

'Mrs. —— (naming the broker), keeps a matrimonial office, it seems. It is a novel idea, and her advertisement made me very curious."

The unknown beauty blushed charmingly. The glow which overspread her features was, indeed 'a hit.' But it lasted only a moment. She replied, 'Yes; I see no harm in it. I would not have my uncle know I am here for anything in the world—he could never understand it. I have plenty of acquaintances, but little sympathy. I am well aware what the conventionalists of the world require; I am also aware that a woman's happiness is often sacrificed to them. I have resolved to this extent to break through them, and never to marry until I love.'

'Love, surely,' replied the half-captivated and philanthropic Jenkins, 'is the essential element of happiness, and I fancy that marriage without it would be an intolerable burden.'

'I came here,' responded mademoiselle, 'not because I am ignorant of what belongs to a modest woman, but because I believe there is nothing wrong or immodest in doing so; and think that I might meet with what has thus far in life been denied me—the sympathy and friendship of some one who understands me.'

'And I came here,' vigorously responded Jenkins, perceiving a good chance to say what he wanted to, 'I came here simply from curiosity.—It is always best to be frank and truthful; I have no intention of marrying, but seeing so novel an advertisement in the paper, I wished to know its meaning.'

Jenkins is of opinion that when he uttered this speech, a careful observer might have seen the slightest shade of disappointment becloud the features of the fair stranger; but if so, it passed quickly.

After a few minutes' conversation, Jenkins arose to depart. He expressed gratification at having seen her, and said that as he had a few days to spend in the city, he would, if he might presume to do so, beg the honor of calling upon her.

'Tell me, sir,' replied the enchanting damsel; 'tell me if you can respect me just as much as though you had met me at Saratoga or Newport, and sought an introduction?'

'It matters little where we find a jewel we prize,' was the gallant reply of the gallant Jenkins.

'If by that you mean to answer me in the affirmative,' was the reply, 'I shall be happy to have you call upon me to-morrow evening at my uncle's, No. —— 14th street.'

Jenkins went away, looking, like Ferdinand,

"——in a moved sort,
As if he were dismayed."

His soliloquy was something after this fashion:

'I was a fool for going there! If the girl is honest, and has taken a fancy to me, she will be disappointed. She seems honest and modest, though I don't understand how a really modest woman could go to such a place; still she might perhaps. I did as much as tell her I thought it was not immodest when I asked to call upon her. I don't think I ought to have done so; I am sure it was wrong. I won't go—that's the cheapest way to get out of it. Yes, I will go!'

Jenkins was swayed by conflicting emotions for something more than twenty-four hours—sometimes firmly resolving not to call, and again as determined to go. Finally when the time came, he started without hesitation.

He found Della (so she called herself) in a very respectable house, richly furnished. He was introduced to the 'uncle' as an old acquaintance whom she had met at a watering place. The evening passed very pleasantly—so pleasantly, indeed, that Jenkins, without thinking precisely what he was about, promised to call again, which he did two evenings later.

This time he found Della alone, and after another very pleasant chat, arose to take his leave, remarking that he should remain in town but three days longer, and asked if he might call again.

He now observed that his new friend appeared much embarrassed. She did not answer directly, and Jenkins walked to the door. She followed with hesitating steps, but finally seized him frantically by the hand, and drawing him back, stammered rather than spoke as follows:

'You—sir—you ask if you shall call again. It will give me pleasure to have you do so—that is—sir—I—have—something—to—say. You will excuse me—but I know you are generous and can appreciate my position'—(a profound sigh, and Della, staggering to the piano, placed her head in her hands and wept.)

'Madam,' said Jenkins, 'I trust I can appreciate what you wish to say; and if I can be of service to you in any way, you have only to show me how.' She restrained her tears, and proceeded:

'I will be frank with you, sir—that is—(sighs and tears)—I will try to tell you—will you forgive me if it is wrong?'

'Certainly—it cannot be wrong,' Jenkins answered, considerably excited by the unexpected scene. 'Tell me frankly; I assure you it will give me pleasure to serve you.'

'Yes—but—oh dear! (another fit of weeping)—but—it is so—strange!'

'What is it, *Della?*' said Jenkins, for the first time calling her by her Christian name.

'You will be as frank as I am, will you not?'

'Yes.'

'Well, then—whether you come again or not depends upon yourself.'

'Then I shall certainly come.'

'I fear not,'

'Pray explain.' (Sighs and tears.)

'Be calm.'

'Well, then, I will try to be calm enough. I—like—you—very—much,—and feel—towards—you as—I never did towards another. I—that is—I am sure I *shall*, if you continue to come here—*love you.* If you do not feel so towards me, I must ask you not to come again.'

The last speech was interlarded with an infinite number of sighs, and appearances of fainting; and no sooner was it concluded than she fell fainting towards the bewildered Jenkins. Of course there was no alternative, and he caught her in his arms, and made various frantic attempts to restore her; and as he thus performed his kindly offices, in came the uncle, of a sudden followed by a young man whom Jenkins had not before seen.

Those who have read the adventures of the renowned Mr. Pickwick, will never forget the memorable occasion on which his friends entered his lodgings, and found Mrs. Bardell fainting and screaming in his arms; and they have only to revert to that picture to have an exact portrait of the case of Mr. Jenkins. The uncle summoned the servant girl, who, for some unaccountable reason, was very near at hand; she came rushing to the spot, and she, too, saw Della in the arms of the petrified Jenkins.

In due time their united efforts restored her, and the uncle demanded of her an explanation. But she could not or would not make any, and he, of course, turned upon Jenkins. The adventurous merchant told him that his niece was seized with a fainting fit as he stood by the door about to depart, and that he, of course, caught her to prevent her falling at the moment he came in. The uncle, however, seemed dissatisfied and suspicious. Jenkins told him his niece would explain all when sufficiently restored, and bade him good night.

It chanced that Mr. Jenkins had an intimate acquaintance living at the hotel where he stopped; and as he rushed out of the house in a condition bordering on frenzy, he encountered this identical friend. It was a moonlight evening, and the lawyer instantly recognized him as he descended to the street. As he did so, he very deliberately walked up the steps and examined the number, more carefully than Mr. Farrell did 31 Bond street, on that memorable occasion when he sat down to tie a shoe-string, and returning to the walk, said to Jenkins:

'What the d——l has brought you here?'

'I don't know!—fate, I suppose—or being a cursed fool!' was the excited reply.

The lawyer took Jenkins' arm, and demanded a confidential communication. He, with some hesitation, gave a history of the case from first to last.

'You gave a ficticious name and residence?' inquired the lawyer eagerly, when Jenkins had finished.

'Yes.'

'And did you tell the fair enchantress where you were stopping?'

'No. I told her I was at the Metropolitan.'

'Lucky! lucky!' said he.

'Why lucky?'

'Let me tell you. I know a thing or two of that precious uncle and his virtuous niece. Did she faint well?' said he, laughing.

'Yes.'

'Admirably, I will wager. She sighed well, blushed well, wept well, fainted well?'

'Yes.'

'Of course she did. *She was once an actress.*—She might have been a good one—a famous one, I think—but that she had so many lovers and amours. She ran off with a southern actor, lived with him a year or so, went to a watering-place, met the man of the house there, ran away from the actor with him, and called him her uncle. He is as much her uncle as I am—no more.'

'Well?'

'Well; there are a great many things done in New York which don't square with the golden rule—lawyers know that. You know something of us here, but you know little of the wicked ways of this wicked city. The house you have just left is a *trap*, and but for your precaution in concealing your name and hotel, you would have been caught. You would have been as it is, probably, had I not found this out; for they would search every hotel in the city, but they would find you.

'Your safety is in flight. You must retreat in the morning, or my word for it you will be sued for a breach of promise of marriage in less than three days. *That scene was all arranged.* They will make out a case against you. In the first place, there is the matrimonial office; the keeper will swear to the facts of the acquaintance. It was formed avowedly in view of matrimony; there is your writing in the register—all of which shows the *animus*. In the second place, the repeated calls. They can prove two and insinuate more.—The matrimonial agent will not remember the date of your entry on her books—the people will not remember the date of your first visit. They will say it *might have been* four weeks that you were in the habit of calling, though they cannot swear positively. In the third place, there were three eye-witnesses of the fainting scene, besides the girl herself; and I have no doubt the young man is a *bona fide* witness, invited there without any knowledge of the conspiracy. Could a lawyer ask a better case with which to go before a jury?'

'But are you sure there is a conspiracy?'

'I know it; that is, I am morally certain of it.'

'She must have known the advances she made would disgust me, if I had entertained an idea of marrying her.'

'Exactly so. She meant to disgust you. She of course had no more idea of marrying you than she has of marrying me. A breach of promise case was what she was after, nothing else.'

'Have they served up any such cases before?'

'Yes. I have seen the papers for four similar cases, and rather than suffer the exposure, trouble and expense, the parties settled. One man gave $1,000, another $1,500, another $3,000, and another $4,000; which, I have no doubt, was divided up between the girl, the uncle, the servant girl, and perhaps the matrimonial office.'

'And the lawyer,' Jenkins suggested.

'Well, the lawyer had his fee, of course, but I do not know as he was *particeps criminis*.'

Jenkins did not argue the morality of the lawyer's part, but requested him to let him know if anything occurred, which he promised to do.

The next morning John Quincy Jenkins left for his home in the rural districts, two or three days sooner than he intended. In less than a week he received a letter from his legal friend, in which he was informed that the next day after his last visit to Della, a lawyer was applied to, as he expected, to make out a case and commence proceedings against John Quincy Jenkins, for breach of promise of marriage, unless it was settled. At the uncle's suggestion, the lawyer went with him to the Metropolitan Hotel, to find Mr. Jenkins, and see if he would not compromise; not finding that worthy gentleman, the old man instituted a search in all the prominent hotels, and finding no such name on the books, concluded that Mr. Jenkins was a myth, and consigned the individual who bore that name to curses and to history.

THE CANE-BOTTOMED CHAIR.

BY W. M. THACKERAY.

In tatter'd old slippers, that toast at the bars,
And a ragged old jacket, perfumed with cigars;
Away from the world and its toils and its cares,
I've a snug little kingdom up four pair of stairs.

To mount to this realm is a toil, to be sure,
But the fire there is bright, and the air rather pure;
And the view I behold on a sunshiny day
Is grand through the chimney pots over the way.

This snug little chamber is crammed in all nooks
With worthless old nicknacs and silly old books,
And foolish old odds and foolish old ends;
Cracked bargains from brokers; cheap keepsakes from friends.

Old armor, prints, pictures, pipes, china, (all crack'd,)
Old rickety tables, and chairs broken back'd;
A twopenny treasury, wondrous to see;
What matter? 'tis pleasant to you, friend and me.

No better divan need the Sultan require
Than the creaking old sofa that basks by the fire;
And 'tis wonderful, surely, the music you get
From the rickety, ramshackle, wheezy spinet.

That praying-rug came from a Turkoman's camp;
By Tiber once twinkled that brazen old lamp;
A Mameluke fierce yonder dagger has drawn;
'Tis a murderous knife to toast muffins upon.

Long, long through the hours, and the night, and the chimes
Here we talk of old books, and old friends, and old times;
As we sit in a fog made of rich Latakie,
This chamber is pleasant to you, friend, and me.

But of all the cheap treasures that garnish my nest,
There's one that I love and cherish the best;
For the finest of couches that's padded with hair
I never would change thee, my cane-bottom'd chair.

'Tis a bandy-legg'd high-shoulder'd, worm-eaten seat,
With a creaking old back, and twisted old feet;
But since the fair morning when Fanny sat there,
I bless thee and love thee, old cane-bottom'd chair.

If chairs have but feeling, in holding such charms,
A thrill must have passed through your wither'd old arms!
I look'd and I long'd and I wish'd in despair;
I wish'd myself turn'd to a cane-bottom'd chair.

It was but a moment she sate in this place,
She'd a scarf on her neck, and a smile on her face!
A smile on her face, and a rose in her hair,
As she sat there and bloomed in my cane-bottom'd chair.

And so I have valued my chair ever since,
Like the shrine of a saint or the throne of a prince;
Saint Fanny, my patroness sweet I declare,
The queen of my heart and my cane-bottom'd chair.

When the candles burn low, and the company's gone,
In the silence of night as I sit here alone—
I sit here alone, but we yet are a pair—
My Fanny I see in my cane-bottom'd chair.

She comes from the past, and revisits my room;
She looks as she then did, all beauty and bloom;
So smiling and tender, so fresh and so fair;
And yonder she sits in my cane-bottom'd chair.

PULPITS.

In a recent "Star Paper" in the *Independent*, HENRY WARD BEECHER advocates the abolition of *pulpits* from the Church, and the use of a platform instead. He says:—

"As to the pulpit, but one thing is usually considered necessary, and that is, that it should be put as far as possible from all sympathetic contact with the people to be influenced by it; that it should be constructed as to take away from the speaker, as far as it can be done, every chance of exerting any influence upon those whom he addresses. Therefore the pulpit is ribbed up on the sides, set back against the wall, where it looks like a barn-swallow's nest plastered on some beam. In this way the minister is as much as possible kept out of the way of the people; and all that is left is his voice. Posture, full gesture, motion, and that most effective of all gestures, the full form of an earnest man, from head to foot, right before the people, advance or retreat; in short, the whole advantage which the body gives when thrown into argument or persuasion, are lost without any equivalent gain. In this sacred mahogany tub or rectangular box, the man learns every kind of bidden awkwardness. He stands on one leg and crooks the other, like a slumbering horse at a hitching post; he leans now on one side of the cushion, or lolls on the other side. And when a man, thoroughly trained by one of these dungeon pulpits to regard his legs and feet as superfluous, comes to come outward and upward way to crutch him up to the level of his cushion and paper, is brought out upon an open platform, it is amusing to watch the inconvenience to him of having legs at all, and his various experiments and blushing considerations of what he shall do with them?"

"Is it any wonder that so little is done by preaching, when, in a great church, with a small congregation, so scattered that no two touch each other, the best of a man, pouring above a bulwark, reads a stale manuscript to people, the nearest of whom is not less than twenty-five feet from him? The wonder is that anything is ever done. Daniel Webster is reported to have said, that no lawyer would risk his reputation before a jury if he had to speak from a pulpit, and that he considered the surviving of Christianity in spite of pulpits as one of the evidences of its divinity. We do not vouch for the truth of this anecdote, but we endorse it as a truth in philosophy.

From the Erie True American.

MOUNT VERNONISM.

We are the people for hobbies. One of our characteristic American weaknesses says a cotemporary is a mania for hobbies. The one at present under the saddle is the "Glorious and Immortal Memory". A very excellent hobby in itself, but in great danger, of being overjockeyed. "This "Memory" is so mixed up with raffles, lotteries, auctions, Jews, opera dancers, mountebanks etc., that if it were not internally glorious and immortal, it would soon become disreputable.

In plain English, the memory of George Washington is the grand stalking horse of the day, and if humbug could ride it to death, there would soon be an end of it. The "Home and Tomb" are being retailed out in fifty cents-worths; any one purchasing a pecuniary interest to that amount in the property being entitled to a certificate, or coupon, representing his share in the Mount Vernon Stock. One large operator, holding some ten thousand dollars' worth of the Father-of-his-country scrip, will probably realize a hundred thousand dollars by the speculation. He may be considered the big 'bull' of the glorious and immortal memory market. If the illustrious individual whose 'sacred dust' is raffled for at ladies' fairs, banked upon by theatre managers and opera *impressarions*, and made a basis for the circulation of a sensation print, could 'revisit the glimpses of the moon,' how would he relish such associations? Fancy his indignation at finding that he had unconsciously been made the sleeping partner of a shop-man of slop-shop literature! The case of Cæsar 'dead and turned to clay,' as put hypothetically by Hamlet, is less suggestive of humiliating reflections, than the 'base uses' to which the remains of Washington are applied by the newspaper 'bone miracle' workers.

If Barnum was to blame for making money out of a counterfeit nurse of Washington, what shall we say of hauling the relics of the 'first of mankind' though the advertising columns of the press for business purposes, and making his catafalque an advertising cart for 'Sylvanus Cobb's last story'?

A TOUCHING INCIDENT

A correspondent, writing from Philadelphia to the Louisville Democrat, relates the following:—

Whilst an aged and poorly clad female was asking alms at the corner of Fourth and Chestnut streets, a smart looking sailor passed within a few feet of her, gazing intently for several seconds on her haggard face. She approached him, and extended her palm in silence. Instantly his hand found its way to his capaciouspocket, and when he drew it out it was filled with gold and silver, which he forced her to accept, saying—

"There, good mother, take this; you may as well have it as the landsharks. The last cruise I had out of New York found me with four hundred dollars on hand; but, as the neighbors told me my mother was dead, I got on a spree with the money, and spent it all inside of a week, and then shipped again."

"Oh! good, good Sir! you are too kind to an old body like me. For your sake, I will take it. Oh! you remind me of my poor son, George, who shipped and was drowned. Oh! George, George White! where are you now?"

"'George White!' hurriedly exclaimed the now excited sailor. 'Why, that's my name! and you—*you are my mother!*' With this, he seized her in his arms and kissed her affectionately, whilst the big tears of joy ran down his bronzed cheek. The poor woman was entirely overcome by the recovery of her long lost child, and wept and groaned alternately. A carriage shortly after conveyed the mother and son away, leaving many a moistened eye among the crowd who witnessed the scene."

May never lady press his lips,
His proffered love returning,
Who makes a furnace of his mouth,
And keeps its chimney burning;
May each true woman shun his sight,
For fear his fumes might choke her,
And none but those who smoke themselves,
Have kisses for a smoker.

FLOWERS.—Many a bright-eyed girl to-day, who works worsted and dances divinely, does not know that a moss-rose is a first cousin to a French turnip, and the mangel-wurzel a poor relation in the poppy family. Flowers are not trifles, as one might know, if he would only think how much pains God has taken with them everywhere; not one unfinished; not one bearing the marks of brush or pencil. Fringing the eternal borders of mountain winters; gracing the pulseless breast of the old gray granite; everywhere they are humanizing. Murderers do not ordinarily wear roses in their button-holes. Villains seldom train vines over cottage doors.—*B. F. Taylor.*

FORGIVENESS.—There is an ugly kind of forgiveness in this world—a kind of hedge-hog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blow-pipe of their indignation, and scorch him, and burn his faults into him; and when they have kneaded him sufficiently with their fiery fists, then—they forgive him.'

Bad luck is a man with his hands in his breeches pockets and a pipe in his mouth, looking on to see how it will come. Good luck is a man to meet difficulties, his sleeves rolled up and working to make it come right.

"They make religion to be abhorred,
Who round with darkness gulf her,
And think no word can please the Lord,
Unless it smells of sulphur."

A fellow was arrested for stealing ducks, and after a description of them, the counsel of the prisoner said: "Why, they can't be such a rare breed, for I've some like them in my own yard." "Very likely," said the complainant; I've lost a good many ducks lately."

LOCAL AGENTS FOR THE ANTI-SLAVERY BUGLE.

Mrs. M. C. K. Arter, Salineville, Ohio.
Mrs. C. L. Morgan, Sylvester, Green Co., Wis.
Phebe T. Merritt, Ionia, Michigan.
Samuel Rayball, Adrian, Michigan.
Harriet Fuller, Livonia "
Isaac N. Hedden, Plymouth, "
Samuel D. Moore, Ypsilanti, "
John D. Zimmerman, Union City, Michigan.
Tho's Fox, McRoy Grove, "
Phebe H. Merritt, Battle Creek, "
Henry Cornell, Bedford, "
Abram Powers, Farmington, "
R. Glazier, Ann Arbor, "
Thomas C. Heighton, Edinburgh, Ohio.
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Wm. Hern, Brighton, Indiana.
G. L. Gale, Northport, Indiana.
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Henry Bowman, Johnstown, Barry Co. Mich.
Daniel Earle, Newton Falls, Ohio.

LOOK THIS WAY.

16	hhds. choice N. O. Sugar,
30	bbls. choice N. O. Molasses,
18	bags prime Rio Coffee,
50	cans best ground Rio Coffees,
6	chests choice Y. H. Tea,
6	chests assorted Black Tea,
3	tierces prime Rice,
40	drums prime Figs,
1	cask Prunes,
10	boxes Raisins,
1	cask English Currants,
6	boxes Chocolate,
200	lbs. Cream Nuts,
200	lbs. Filberts,
200	lbs. English Walnuts,
200	lbs. soft shelled Almonds,
1	mat Dates,
8	bus. Peanuts,
6	boxes Liquorice,
8	boxes Pearl Starch,
5	kegs Baking Soda,
20	boxes Cincinnati Palm Soap,
6	boxes womans friend Soap,
50	boxes Toilet, assorted,
8	doz. Wash Boards,
20	mats Cassia,
14	boxes Wm. H. Grants No. 1 Tobacco, (cheap)
14000	assorted Cigars,
12	doz. bags Ashton Dairy Salt,
1800	lbs. extra Cheese,
	Crackers by the bbl.,
3	bags Allspice,
3	bags Pepper,
	Tubs and Buckets by the doz.,
	Candles of all kinds,
	Pure Ground Spices
	Olive Oil and Prunes in jars,
	Scrub and Shoe Brushes,
	Brooms very cheap,
	Flour by the bag and barrel,
	Market and Clothes Baskets,
150	bushels Dried Apples,

For sale by J. DEMING.

Salem, Feb. 12, 1859.

SALEM, JANUARY 12th, 1859.

J. & L. SCHILLING,
SALEM, OHIO,

RESPECTFULLY beg leave to announce the commencement of their

GREAT SEMI-ANNUAL SALES
OF
FALL AND WINTER GOODS!
Which they now offer at
GREATLY REDUCED PRICES,

In order to reduce the amount of Goods on hand before taking an account of stock, as well as to make room for our new Spring Goods, which will be forthcoming in due time upon the opening of the season. These Sales will continue for some SIX WEEKS, during which time it is our intention to close out a large lot of

Black and Fancy Dress Silks,

FRENCH MERINOS, COBERGS, De LAINES, De BERGS, GINGHAMS, CAILCOES,

BROCHE AND WOOLEN SHAWLS,

CLOTH MANTLES, FURS, HOODS, GLOVES AND HOSIERY, BED BLANKETS, LADIES' AND CHILDRENS SHOES, CLOTHS, CASSIMERES, SATINETTS, TWEEDS, JEANS, CARPETS, BONNETS AND BONNET RIBBONS, &c., &c., all of which we now offer to the trade AT and NEAR COST, together with some

5000 YARDS OF REMNANTS,

To be sold irrespective of COST. Persons wishing to avail themselves of the above extra bargains, will do well to call soon, and by so doing save money, as we are determined to reduce stock.

Thankful to our numerous customers for the very liberal patronage extended us during the past year,

We remain yours truly,
J. & L. SCHILLING.

AGENTS WANTED.

EXTRA INDUCEMENTS FOR 1859!!

All persons in want of employment will at once receive our Catalogue of Books for the New Year pre-paid, by forwarding us their address. Particular attention is requested to the liberal offers we make to all persons engaged in the sale of our

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On receipt of the established price, Six Dollars, the Pictorial family Bible, with a well-bound subscription book, will be carefully boxed and forwarded by express, at our risk and expense, to any central town or village in the United States, excepting those of California, Oregon and Texas.—Our books are sold only by canvassers, and are well known to be the most saleable.

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FANCY GOODS!!

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Offer, this fall, one of the Largest and Best selected Stock of Fancy and Variety Goods to be found in the Market, comprising all kinds of Fine Muslins, Chints, Paper Muslin, Ladies' and Children's Hoods, Handkerchiefs, Hosiery, Comforts, Laces, Edgings, Combs, Brushes, Silk, Patent Thread, Spool Silk and Cotton, Porte Monnaies, Perfumery, Fancy Soaps, Shetland Wool, Steel Pens and Pen-Holders, Pencils, Gloves and Mittens, Silk and Cotton Velvet, Dress Fringe.

Buyers are invited to call and examine our Goods before purchasing elsewhere, as we feel assured they will find the Stock, as well assorted, and the prices as Low as any in town.

H. B. BARR, G. S. EVANS.

Four Doors West of Gleeman & Wright's Hardware Store, Main Street, Salem, Ohio.

The Celebrated Steel Pens, No. 708,
Manufactured by Joseph Gillott, for sale whole sale and retail, by
J. M'MILLAN.
Salem, ,24, 1857.

BOOKS, STATIONERY,
AND
WALL PAPER!!!
OF
J. M'MILLAN,
SALEM, COLUMBIANA CO., OHIO.

Has just recieved and offers for sale, on the lowest terms, for CASH, an immense stock of

Law, Medical, Scientific, Historical, Poetical,
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MISCELLANEOUS BOOKS;

Bibles and Hymn Books, Juvenile Books in great variety, suitable for the "Little Ones at Home" of all ages; Gift Books in fancy binding; all the different Readers, Grammars, Arithmetics, Algebras, Philosophies, Chemistries, Geographies, Physiologies and other School Books used in this region; Blank Books, Pass Books and Memorandums of all sizes and varieties. Our stock of

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Comprises almost every size and variety of Foolscap, Letter and Note Paper, Plain, Fancy, Gilt Ruled and Unruled, and is not equaled for quality or extent in eastern Ohio.

Our stock of Stationery contains all kinds of Plain, Fancy and Wedding Envelopes; Printers and Visiting Cards, Plain and Fancy; Drawing Paper of all Sizes, Draughting Paper in Roll, Facing Cloth and Paper, Tissue Paper and Materials for Artificial Flowers, Lead Pencils, CardPencils, Arnolds Ink, Blue, Black, Red. Indelible, Carmine, and India Ink, Inkstands for Desk or Pocket Purposes; Pocket Books Wallets, Penholders, Pocket Knives, Portfolios, Bristol Board, Monochromatic Boards and Crayons, Paste Boards, Music Paper, Steel Pens, Copying Books and Copying Ink, &c.

Agent for SPENCERIAN PENMANSHIP.

A NEW LOT OF MY CELEBRATED
STEEL PENS No. 708.
A Large Supply of
Extra Fine GOLD PENS, all Warranted.

☞ The attention of Writing Teachers and all others who want very Superior Writing Paper and Gold or Steel Pens is particularly requested.

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In addition to the above, M'Millan's Book Store is the Emporium for

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☞ *Goods, First Quality; Prices, as Low as can be afforded; and TERMS—CASH.*

J. M'MILLAN.

SALEM, Ohio, October 30th, 1858.

THOMAS SHARP] [HENRY KING.

SALEM IRON WORKS,
Salem, Columbiana County, Ohio.
SHARP & KING,

Manufacturers of Improved Steam Engines for all purposes; Steam Boilers of every description; all kinds of Mill Gearing; Iron Planers; Engine Lathes; Upright Drills; Gear-cutting Machines, &c., &c.

Gear-cutting done to order on New and Improved principles.

We Manufacture "Superior Engines" and Machinery for Saw-Mills, with which ordinary hands can cut more Lumber, with less expense for operation and repairs, than can be done with any other kind of Mills.

Particular attention given to the construction of Machinery for Flouring Mills—both Steam and Water.

We have provided ourselves with a Gear-cutting Machine, which enables us to cut gearing 6½ feet in diameter—and under,—and 10 inch face,—and under—also to fill core wheels and dress the teeth with the same machine, which insures accuracy and uniformity in the teeth. Dressing cogs in this way is less expensive and more accurate than doing it by hand. We will warrant our gearing to run almost as still and smooth as belts. A good assortment of Gum Belting, always on hand at the lowest prices.

☞ Cash paid for old Iron, Copper and Brass

March 28, 1857.-1y.

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TO CLOSE OUT SUMMER STOCK
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Cheap Summer Silks, at 37 to 50cts. Berages that cost 37 at 25cts. Large Line of White and Drawer Goods from 6 to 50 cts.

PARASOLS BELOW COST.

Elegant White Counterpanes; Ready Made Clothing, Summer Coats, Pants and Vest. As one suit for three dollars. Stockings and Gloves, from 6 to 12 cents per pair.

WANTED.

Wool, Sheep Pelts, Butter and Eggs, for Cash.

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Sept. 4, 1858.

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The Constitution a Pro-Slavery compact or, Extracts from the Madison Papers etc. Selected by Wendell Phillips. Third Edition, enlarged, 12mo. 208 pages. Just published by the American Anti-Slavery Society, and for sale at 21 Cornhill, Boston. Also, at the Anti-Slavery Offices in New York and Philadelphia. Price, in cloth, 40cts., in thick paper covers, 30 cts.

July 12th, 1858.

Copies of this work will be sent by mail on the receipt of its price and the amount of postage viz., thirty-seven cents for those in paper covers, fifty cents for those in cloth.

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